THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. VIII. No. 39. NEW-YORK, SATURDAY, DECEMBER 8, 1838. Whole Number 403.

POETRY.

For the Churchman.

THE BELOVED DISCIPLE.

Oh glorious title! the beloved of Him,
Who on the everlasting hills has placed his throne,
Before whose glory radiant worlds are dim,—
Who, as their God, the wing'd archangels own.
When guilty earth beheld her Maker near,
'Twas thine upon His holy breast to lie,
Thine all the Gospel's sacred truth to hear,
Thine to behold his love—to see him die.
Oh blessed privilege! and yet like thee,
We too may taste his love—may know his worth—
May of his grace the bless'd partakers be,
And fix our hope in heaven, though bound to earth.
Like thee, may be "*beloved disciples*" here,
Treading a lowly path to an immortal sphere.

M, N. M,

From Montgomery's Messiah.

JAIRUS' DAUGHTER.

The house of mourning:—hark! the funeral dirge,
The doleful flutes, and dying melodies
Of instrumental tone, or wailing yells
Of frantic grief, and mercenary wo.
But enter—there, in yon sepulchral room,
Alone a childless mother comes to seal
The lids of death, and on the marble lip
Imprint a long and last—the parting kiss.
And shall the worm of putrefaction feed
On that young form of beauty's finest mould?
The light and life of twelve enchanted years,
All sunk and shaded in remorseless dust!
Oh, agony! could thawing tears the soul
Dissolve, let suff'ring nature shed them now;
While o'er thy cheek, so eloquently pale,
Once full of rosy life, her bending eye
With dreadful speculation broods,—beloved
And blessed! all thy winning ways and smiles,
Thy look and laugh, in one sweet throng return
Upon her, till thy warm and living breath
Again is playing round affection's heart!
But, ah! her martyr'd frame's convulsive heave—
As if in that chaotic gloom of mind,
When feeling is our only faith, the soul
Would rive the body, and at once be free,—
Betokens thou art death, and she despair!

Believe, and fear not! in the blackest cloud
A sunbeam hides, and from the deepest pang
Some hidden mercy may a God declare!—
There as she stood, delirious, rack'd, and wild,
The Saviour enter'd, and his soothing glance
Fell on the mother's torn and troubled heart,
As moonlight on the ocean's haggard scene!
The wailing minstrel, and the dirge of death,
He bade them cease,—the maiden is not dead,
But sleepeth! Then around her vestal couch
The mourning parents, with His chosen three,
Advanced, and in the midst, divinely calm,
The Son of Man! In lifeless beauty laid,
A loveliness, and not the gloom of death.
The virgin wore! and on her placid cheek
The light of dreams reposed: Oh! ne'er could dust
A purer sacrifice from death receive!
But when he stoop'd, and held her icy hand,
And utter'd "Maid, arise!" the beating heart
Of wonder, doubt, delight, and awful fear,
Was hush'd! for, swift as echo to the voice
Replies, the spirit of the dead awoke
At his high summons! whether from the arms
Of angels, lock'd in some oblivious trance;
Or from the bloom and breath of paradise,
Amid beatitude, to earth recall'd—
To us unknown; enough for man to know,
That when the Lord of resurrection spake
The soul return'd!—and mark its coming glow;
Soft o'er each deaden'd cheek the rosy light
Of cherub slumber steals; the eyes unfold,
And lift their veiny lids, as matin flowers
When dew and sunshine fascinate their gaze;
In red and smiling play her lips relax,
And delicate as music's dying fall,
The throb of life begins! she moves, she breathes,
The dead hath risen, and a living child
Sinks on the bosom of maternal love!

From the Journal of the General Convention of 1838.

REPORT ON THE STATE OF THE CHURCH.

SOUTH CAROLINA.

The condition of the diocese has undergone but little change since the last General Convention.

The number of organized congregations is forty, of which four are without ministers, or only occasionally served. The stations of our ministers are forty-eight. In several instances, two or three of these, under one organization as to minister and vestry, are served at different seasons by the same minister. The clergy of the diocese are, besides the bishop, 44 presbyters and three deacons—five having been added to the number since the last General Convention. Thirty-four are pastorally employed; two are missionaries among the slave population; one is a missionary in the service of the Foreign Committee of the Board of Missions of our Church, and one is a professor in the South Carolina College. Ten persons have been admitted to Deacons' Orders since the last report, and eleven to priests. Two of the latter have removed into Alabama, where one of them is a missionary of the Domestic and Foreign Missionary Society. One other presbyter, since the last report, has removed from this diocese, two to that of Maryland, and two within that time have been taken away by death. Six persons have been received as candidates for orders. Four of those who were candidates at the time of the last report have passed through the course of studies of the General Seminary, and been ordained.

The churches which were reported as having been destroyed by fire have been rebuilt, and St. Stephen's consecrated. St. Philip's is restored in a style of solemn magnificence, similar to that of the old building. Its consecration will soon take place. Six other new churches have been consecrated.

The attention of the clergy and lay members of the Church in this diocese to the Christian instruction of the slave population has been encouraged by a good promise of success, and is perseveringly continued. Proprietors in some places have combined for the support of ministers holding divine service on their plantations, and systematically instructing their slaves. A catechism, by the desire of the Convention of the diocese, has been prepared and published for the use of ministers and catechists employed in this species of duty.

The societies for the promotion of religious benevolence, proper to the diocese, are, the Protestant Episcopal Society for the Advancement of Christianity, instituted in 1810; which, by the employment of ministers as missionaries, by the distribution of tracts, Bibles, and Prayer-books, and other measures, has done and continues to do much good; the Diocesan Sunday school, which is a member of the Protestant Episcopal Sunday School Union, the Protestant Episcopal Domestic Missionary Society, which supports a domestic missionary in Charleston, and having found the field of his usefulness becoming enlarged, by reason of his excellent enterprise, has been encouraged to engage the services of an assistant missionary, to act with him, under the direction and with the advice of the bishop and rectors of churches in the city, and to contemplate the erection of a second place of worship, for the use of the poor and those not able to defray the expense of seats in the other churches, in which also the ministrations of the Church may be statedly held.

To that of these should be added the mention of the Society for the Relief of the Widows and Orphans of the Protestant Episcopal Church in South Carolina, which has long been established, and now, with continued and increasing patronage and encouragement from the laity, is happily prosperous.

Parochial associations are various, and contribute to the diocesan or general charities of the Church not inconsiderably.

To the General Seminary of the Church, the diocese has continued to extend its anxious attention. It has not been able to contribute to its funds in the manner proposed by the trustees; but the friends of the institution, who are here very numerous, hope to be able to do justice to its claims upon them.

To the funds of the Domestic and Foreign Missionary Society of the Church, this diocese has contributed steadily and willingly. In proportion to the number of its churches and people, it has endeavored to do what became it, for this important charity. By the systematic collection of offerings, and by congregational associations, under the presiding attention and conduct of ministers, the amount of contributions within the last two years has been a good deal increased. One of the churches is under engagement to provide 1000 dollars annually, for the support of the missionary now employed near China, from among the clergy of this diocese. Individual contributions of persons, being pew-holders in different churches, have, in some instances, liberally added to the amount set to the name of one of such churches. A monthly missionary lecture has been held in the city of Charleston, for several years, with a view to a collection, always made after it, for the funds of the Domestic and Foreign Missionary Society, in the proportion of three-fourths for Domestic Missions, and one-fourth for Foreign.

The Gospel Messenger, a monthly periodical, has continued until now to be published; and it is hoped will continue to be sustained, as a necessary vehicle of ecclesiastical and religious intelligence. Such hope can be realized, however, only through continued exertions and sacrifices of individual zeal.

There is a fund for the support of the bishop of the diocese, which, although not yet adequate to the object, is regularly increasing.

The Convention of the Diocese has adopted resolutions expressive of the concern of both its clergy and laity on the subject of education, as a vital interest of the Church. Hitherto, no measures have been adopted in pursuance of such resolutions, and it may, perhaps, be found, that here as elsewhere, the minds of Protestant Episcopalians will remain insufficiently moved as to this unspeakably important matter.

The journals of the State Convention, for 1836–37–38, show the following particulars.

Baptisms, 1557—increase, 441; marriages, 345; burials, 682; communicants, 6680—increase, 4454—(indicating, probably, material errors in the statement annexed to the last report;) non-communicants, about 7919; children under 14, 5426—increase, 3326—(indicating again a probability of considerable error in the last report;) confirmed, 492; Sunday school teachers, 676; pupils, 5395. This statement is probably itself not entirely accurate. Its items, however, are rather below than above the reality.

GEORGIA.

Extract from the Journal of the Convention of the Diocese, May, 1838.

The Committee "on the state of the Church," beg leave to present the following report:

"On taking a survey of the spiritual condition of the diocese, since the last General Convention of the Church, the committee feel that they have cause to express their gratitude for manifestations of the goodness of the great Head of the Church, during that period: they would acknowledge that 'hitherto the Lord hath helped us,' and though surrounded by some discouragements, yet in view of the brighter prospects which are now dawning on our portion of Zion, they desire devoutly to 'thank God and take courage.'

"In proceeding to discharge more directly the specific duty committed to them, they beg leave to present the following statistical statement for the above-mentioned period:

Baptisms—adults, 16; children, 195—total, 211; confirmations, 48; communicants, present number, 293; marriages, 62; funerals, 146; Sunday schools—superintendents, 4; teachers, 32; children—the average number attending, about 168; there being, however, a much larger number registered.

Sunday school libraries, containing 1075 volumes.

There is one parish library with 120 vols.

The moneys contributed to various benevolent objects of the Church they have no means of ascertaining correctly, except for the year which has just closed. During that year they have been as follows, viz.

For missions, $1025; for the General Theological Seminary, $73; for the General Sunday School Union, $43.

Since the last General Convention, a very handsome and commodious church has been erected by the congregation of Trinity Church, Columbus, which was consecrated to the service of Almighty God, on the first of April, 1838, by the Right Rev. Bishop Kemper.

The Society for the Advancement of Christianity in Georgia, which heretofore has been charged with the missionary interests of the diocese, has been dissolved, and in lieu of it, a committee of the Convention has been instituted, to be hereafter appointed annually by that body, and to be charged not only with missionary operations, but also with the Sunday schools, and with the distribution of Bibles, Common Prayer-books and tracts within the diocese. This is regarded as a highly important measure; its professed object being, to carry out in practice the great general principle recently avowed by the Church, of the duty of the Church in her ecclesiastical capacity and authority, to assume direct care and supervision of missions, as well as other benevolent operations.

Before closing this report, the committee beg leave to add, that in view of the recent visit of the Right Rev. Jackson Kemper, D. D., missionary bishop of the States of Missouri and Indiana, and his performances of Episcopal services—the committee recognise peculiar tokens of the divine favor, which demand our sincere and most grateful acknowledgments. We trust that the future history of our diocese will prove that we are neither insensible to the obligations involved in the signal blessings we have experienced, nor unmindful of the encouragements afforded us, to increased activity and usefulness in the cause of Christ and his Church."

OHIO.

The following particulars embrace a period of three years. The number of clergymen at present in the diocese is fifty-three, (viz. the bishop, forty-five presbyters, and eight deacons,) being an increase since the last General Convention, of twenty-two. The number of parishes within the diocese is seventy-five; being an increase of twenty-nine since the last Convention. There have been admitted to the order of deacons, sixteen; nine of whom were educated at the Theological Seminary of Ohio; and fifteen deacons have been ordained presbyters. The present number of candidates for orders is twelve, of whom nine are pursuing their studies at the Theological Seminary of the diocese.

During the years 1835–36, ending in September, the Diocesan Missionary and Education Committee employed fourteen missionaies; in 1836–37, they employed twelve, and in 1837–38, eight missionaries.

The same committee, during the year ending September, 1836, assisted twenty beneficiaries in their preparation for the ministry; in 1836–37, they assisted sixteen, and in 1837–38, they assisted seven.

The funds received for Diocesan Missions, during the year ending September, 1836, were $1175 62; in 1837, $1037 77; and in 1838, $1100 00. Total, $3313 39.

The amount received for the education of young men for the ministry, during the year ending September, 1836, was $1204 97; in 1837, $805 00; in 1838, $495 00. Total $2504 97.

Since the last General Convention only one of the clergy has been removed by death. But in the loss of this clergyman, (the Rev. Nelson E. Spencer, deacon,) the diocese experienced a severe bereavement.

The number of churches which have been consecrated since the last General Convention, is 19. Ten more are completed or being erected. 900 persons have been confirmed; the number of baptisms reported is, infants, 638; adults, 120; total, 758; communicants, 2450; Sunday school scholars, 3000.

KENTUCKY.

In this diocese there are twenty clergymen, including the bishop, being an increase of five, since the last General Convention; nearly all of whom are actively engaged in ministerial duties.

It appears from the reports of the diocese, which, however, are very imperfect, that there have been 20 persons confirmed; 11 ordained deacons, and 2 priests; 129 infants, and 14 adults have been baptized, total 133; 44 marriages; 77 funerals.

The troubles which have disturbed the tranquillity of this diocese, for several years past, have happily subsided; the clergy are united; peace prevails, and prosperity will, it is believed, soon follow. Indeed, even amidst discord, the Church in this state has gathered strength. The list of parishes and clergy is enlarged; a more favorable regard is cast towards her by those who, at present, know but little of her doctrines, polity, and worship.

Kentucky is eminently missionary ground. Owing to long neglect, a generation has grown up, many sprung from Episcopal parents, who yet know not the Church—many with a disregard of all religion, and all with but little idea of their obligation, either to build churches or support the ministry. The assistance of missionary and church-building societies is essential. Especially does the Theological Seminary of the diocese need and merit foreign aid. Every year gives convincing proof of the vast importance of this institution. Its value may be seen in the fact, that of the present number of the clergy, as above reported, eleven are alumni of this seminary, and one other studied in the diocese, under private instruction. Clergymen educated on the soil, and thus gradually adapted to the habits and manners of the people, are the only men likely to form a permanent body of laborers in a region where there is little to attract, save its moral desolation. If there be an avenue open by which the liberality of benevolent Episcopalians can be made to tell on the interests of the Church in the west, it is the Theological Seminary of the Diocese of Kentucky.

MISSISSIPPI.

The documents are not in hand, from which to give a full and accurate view of the state of religion in this diocese. Seven congregations are now in existence; four of which have been organized within the last three years. Three of the above are destitute of pastors, viz. Vicksburg, Grand Gulph, and Jackson. The number of communicants in these places is unknown.

Trinity Church, Natchez, under the pastoral care of the Rev. Mr. Page, numbers 47 communicants. The congregation is large and influential; and in view of the dilapidated condition of the present church edifice, efforts are now in progress to complete, during the coming year, a new and splendid building.

St. Paul's Church, Woodville, under the pastoral care of the Rev. Mr. Fish, numbers 25 communicants. The congregation is increasing in size and importance. The church building has been lately fitted up and newly painted.

Christ Church, Jefferson, under the pastoral care of the Rev. Mr. Fox, numbers about eight communicants. This congregation, until very lately, has been without a minister for the last five or six years.

St. Paul's Church, Columbus, under the pastoral care of the Rev. Mr. Forbes, numbers 36 communicants; 30 of whom have been admitted since November, 1837. The Right Rev. Bishop Kemper visited this congregation in April last, consecrated their church edifice, and confirmed 15 persons. The prospects of the Church at this place are flattering, notwithstanding the pecuniary embarrassments under which it now labors.

The population of this state is estimated at about 600,000; among whom are six ministers of our Church, and only four of whom are engaged in preaching the word of life.

COMMUNICATIONS.

For the Churchman.

DUDLEIAN LECTURE FOR 1838.—NO. III.

The Claims of Episcopacy Examined; being the Dudleian Lecture delivered in the Chapel of Harvard University, May 9, 1838. By the Rev. George R. Noyes.

Having tried his strength upon that broken reed, the application of the names bishop and presbyter to the same class of ecclesiastical officers, Mr. Noyes comes in the next place to an argument with which he is annoyed in the tract of the Bishop of Pennsylvania; a small affair, it is true, but which, from the trouble it has given, reminds one of the old prophecy about the *hornet* which was to drive out the Hittite, the Jebusite, &c., &c., a long tribe of ecclesiastical squatters. And here, at last, he does approach so near the gist of the matter, that had he been as powerful in deeds as in promises, we could forgive him for his shrewd suspicion of having "scarcely touched upon his subject" before. But here again we are provoked into admiration of that imposing consistency of his, which has already attracted notice. When unfolding his views upon inspiration, he gives us to understand that the declarations of Christ are "an ultimate authority," while those of his apostles are only "valuable information." And yet, sooth to say, when we are called upon to determine the great question of the perpetuity of the apostolic office, we are not referred to our Saviour's own language when its first incumbents were inaugurated; but to the language of one of these very personages, when a vacancy in the apostolic college was filled. But, fortunately, we have been schooled into the method by which authorities rise or sink in value, under the magic eye of a Socinian. We remember how Dr. Burton caught Mr. Belsham turning "God," into "Lord," and "Lord" into "God," so as to make the New Testament a *consistent* book. (See Burton's Ante-Nicene Fathers, p. 23. 2d ed.) Mr. Noyes is willing enough to let the "valuable information" of the apostles be 24 carets fine when it weighs down his favorite scale. Now it does indeed happen, that St. Peter says when a new apostle was to be inaugurated, (a fact that would seem quite supererogatory if the apostolic office were only temporary,) that one must be ordained, to be a witness with his brethren *of the resurrection*. Acts i. 21, 22. And so we have the old story, new vamped, that the apostles were intended to be official witnesses of that event, and nothing more. But, really, such an assumption comes with worse grace from a Socinian than from any sectarian whatever. Do we not well know that the Socinian teaches us that the resurrection is the sum and substance of Christianity, or, (to use the words of one of them, Robert Fellowes, who, with their usual good faith, made the most he could out of orthodox funds,) "is the chief corner-stone of the Christian revelation, on the reality of which every substantial article of our faith depends?" (Fellowes' Theology, i. 235.) And why then should not a Socinian think the language of Peter the most natural possible and perfectly convertible for a phrase like this, "a witness with us for the truth of Christianity." The undoubted certainty is, that it is equivalent to such a phrase, for Paul himself represented the resurrection as the leading *fact* of our religion, upon which all the rest hung: "If Christ be not risen then is our preaching vain, and your faith is also vain." 1 Cor. xv. 14. But if it had so happened that men had then thought more of *doctrines*, and less of *facts*, as they seem to have done at a later day, we might have found Peter saying, *not* that he and his brethren were to be witnesses of the resurrection, but something like what John says in the twentieth chapter and thirty-first verse of his gospel, "These are written that ye might believe that Jesus is the Christ the Son of God:" or, in other words, *truly divine;* for that the phrase "Son of God" was expressly intended to teach us that the Messiah is a partaker in the divine nature we can never doubt, when we find him employing it for that very purpose, and understood by the people so to employ it—for which, by the way, they accused him of blasphemy, and he neither rebuked them, nor defended himself from the interpretation put upon his words! (John v. 18. A memorable passage, which has never been as much estimated in the Trinitarian argument as it should have been.)

But after all, let us leave what the apostles say, and go up to Mr. Noyes' ultimate authority. Our Saviour commissioned the apostles to go and evangelize the nations. In other words, he placed the destinies of his religion in their hands. If they were but temporary officers, unauthorized to transmit their commission to successors, then all authority for evangelizing the nations derived from the Church's Head and King, *has died with him;* and He who is wiser than the wisest has taken less care of that which is dearest to him of any thing beneath the sun, than the children of this world take of pounds and pence. *His* last will and testament has failed to accomplish the designs of the testator, and is not worth the setting up! The inference of course is, that Christianity after all is no very serious affair, and a man may lawfully care as little about his creed, or his practice, as the loosest Humanitarian.

Here we might safely leave this notion, that the apostles as the highest and most essential *trustees* of our religion, were to have no successors; and were therefore to leave "the care of it, as a permanent thing, to Christians at large;" or, in more palpable phraseology, to leave Christianity to take care of, and to shift for itself. But there is something, even in the New Testament itself, which we have never seen noticed in this connexion,* and which goes to show that the apostolic office was not thought a temporary affair, *even by heretics*, (or at least, disorganizers,) and that, too, long after Peter and Paul were among the dead, which, therefore, we wish to make the subject of a moment's attention. John wrote his Revelation, it is generally agreed, near the close of the first century, when all his colleagues had finished their career, and himself was nigh the termination of his own, and when, of course, (if the apostolic office were merely temporary) we might suppose his office would be treated as a thing going into desuetude: as "that which decayeth and waxeth old, and is ready to vanish away." Heb. viii. 13. On the contrary, we find it a thing eagerly sought after by those who, like Diotrephes, loved the pre-eminence, and wanted to make it subservient to the purposes of avarice and ambition. St. John warmly commends the Ephesians for their proper estimation of the apostolic office, their correct understanding of its prerogatives and dues, and their determined zeal to maintain and guard its parity and honor. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil." Rev. ii. 2. Pretty bad characters, we doubt not, are here alluded to: but who are they? Alas for the polemic who supposes the primitive Church thought as much of ecclesiastical purity as he does: no less than "them which say they are *apostles* and are not!" So, then, even so late as the last apostle's almost last hour, we find the apostolic office of such known, allowed, and eminent dignity, influence, and power, that there were not a few aspirants after it, and it required no small share of the "works," and "labor," and "patience," of the intelligent and brave little band of Christian heroes at Ephesus, to "try them, and find them liars." This is an incidental (and for that all the better) proof, that just as the *last* of the apostolic succession, according to the notions of Anti-episcopalians, was leaving the stage, that succession was perhaps more thought of than ever; in fact, in such high and established repute, that Satan himself could think of no better way of reducing Christianity under his own control, than by provoking his emissaries to aspire to it—a stimulus to which they were so faithfully obedient as to put the poor Ephesians to the severest test. The fact no doubt was, that some heretics at Ephesus found Timothy's doctrine, (discipline too, it may be, as more than a second admonition was not to be wasted upon such profitless subjects, Titus iii. 10,) a little too tight, and therefore determined "to heap to themselves teachers," who would titillate their "itching ears." Precisely this was the fate of Paul at Corinth, and as to compete with him, a whole batch of "false apostles" (2 Cor. xi. 13,) sprang up self-created, so was it with Timothy, or his successor: though Calmet and others think Timothy was alive when John wrote. Heresy has always struggled for "Moses' seat," and been glad to arrogate its authority, when such authority could be made to lend its influence for the propagation of its mischievous errors. Arius never said much about his corruptions, so long as there was a chance for his obtaining the Episcopate of Alexandria; but when he lost that hope, by the election of an orthodox antagonist, and there was no longer an opportunity to bring in his doctrine by insinuation, he tried to gain it all the notoriety he could, by noising it about; and when it was frowned upon, lustily crying out persecution—persecution. And, in a word, (to apply such a case as that of Arius to the one in hand,) as the struggles of the Church with *him* show that there was such a doctrine in existence as the Trinity, and what was thought about it by the good and true, so do the struggles of the Church with "them, which said they were apostles but were not," illustrate not the existence barely, but the high and reverend estimation with which the office of an apostle was regarded, when the original twelve were all but numbered with the dead, and the Church was *to remain as those twelve left it*.

One word further and this part of the subject is finished. We have spoken as if John addressed the Ephesian Church in his own name. But the correcter statement would be, that the "Alpha and Omega, The First and The Last" said unto him, "What thou seest, write in a book, and send it unto the seven churches which are in Asia." And, therefore, all which has been urged respecting the apostolic office, in view of the incidental testimony contained in his letter to Ephesus, must be esteemed as transcending the niche of "valuable information," and rising as high as an ultimate authority.

Next to Mr. Noyes' supposition, that the apostolic succession of Palestine is lost, like its own Jordan, in a *dead* sea, comes his analysis of the cases of Timothy and Titus. And here we must give him the credit of a few grains of originality, for he does not obtrude upon us the by-gone theory of their being evangelists merely. He seems to admit that they were left by Paul at Ephesus and Crete, with powers nearly or quite commensurate with his own; but then, with rather an unusual adroitness, he shifts the argument from their *functions*, to the *place* where, and the *time* when, they were to exercise them. The sophistical conclusion naturally follows, that if Paul gave them directions respecting the place where, and time when, they were to do certain duties, they were merely his subordinate, and temporary, and perhaps accidental *vicars*, and of course nothing like apostles or bishops of a diocese. Now we can very composedly allow, that Timothy and Titus were the *vicars* of St. Paul; but the tenor of his epistles to them conclusively demonstrates, that, *in his absence*, they were competent to do and authorized to do all that he could himself perform when present. They were then vicars, with *his own powers;* for they could ordain, try, excommunicate, &c., &c., in a word, had like him, "the care of all the churches" within the jurisdiction committed to their charge. Mr. Noyes seems unhappily ignorant of the distinction, so familiar to Episcopalians, between *office* and *jurisdiction;* but perhaps this is very natural, as Congregationalists have such narrow jurisdiction, a single society, often diminutive, and enjoy that only "by courtesy." In the early days of Christianity, when unforeseen exigencies were vastly more numerous than now—when the whole affairs of religion were in a transition state, it was perfectly in character with the age, and its occasions, that while *the commission* of an ecclesiastical officer was one and invariable, his jurisdiction should be many and even manifold; and an inspired apostle, surely, if any body, was quite competent to determine where and when any ecclesiastical commission could best be exercised. Apostles might alter jurisdictions, though they could not change offices, which they were but the instruments of "the great Apostle and High Priest of our profession" in conferring. They changed their own localities perpetually.

Nothing then is easier than to admit all that Mr. Noyes so wastes his zeal for, and to imagine (what was literally true) that Timothy and Titus were Paul's *assistant bishops*. A senior bishop, in these very United States, might say to his assistant as much, or more, implying that assistant's inferiority, and temporary charge, than Paul said to his two young brethren in Ephesus and Crete. But, as no modern bishop would think of telling a presbyter to ordain, hold trials, excommunicate, &c., in his absence; so Paul would never have entrusted these *highest* of ecclesiastical acts to one who was not *officially his peer*. And as he did commit as high ecclesiastical functions as himself or any apostle could execute, to *one*, and *but one*, in instances where a jurisdiction was very large (Crete is 500 miles round) the maxim of the lawyers becomes applicable,—"*Expressio unius est exclusio alterius.*" The inevitable presumption which follows is, that he meant no one else should execute the functions entrusted so solemnly and so *specifically* to Timothy and Titus in their respective jurisdictions; and not that of Mr. Noyes, who represents Titus under the garb of a Congregational parson, as passing from city to city and saying, "by courtesy," you have no elders here, and I will just make you two or three, who, after I am gone, will manufacture you any quantity *agreeable to order*. This picture of Mr. Noyes' presumption is not, it is true, *ad literam;* but it ill deserves complaint, since it is better than the original; for he even supposes Titus' power to appoint elders nothing but an exhortation, that he should see that the churches appointed them themselves: thus authorizing lay ordinations by the wholesale! Mr. Noyes seems particularly assiduous in ministering to the "itching ears" of spiritual radicalism, by talking much, and freely, about the independence of the people, and the subserviency of preachers. "Ordination is," with him, "merely an appropriate religious service;" and "There is nothing in the nature of the service to show why it should not be performed by any pious and intelligent members of a Christian Church." Probably, one portion of his community have learned this lesson pretty thoroughly, as even Mr. Noyes may find, or has found to his cost, like many of his brethren; for he is a little sore, we shall by-and-by discover, on the subject of the sway of a majority, even in a society of equals. But there is another portion of his community, who would ask what right Mr. Noyes has to limit an ordination to *any* members of a self-styled Christian Church. The Universalists, be it known, have not [risen] in Mass. to quite as much literature, aristocratic rank, or cash, as their Unitarian brethren; who therefore, says Mr. Ballou, the Universalist bishop, look askant upon them. Mr. Noyes' safeguard will not answer. If *one* private member of a church may ordain, *all* may, "intelligent" or not, (*alias*, graduated, or not, from Harvard University, and worthy, or not, the high thinking and high fashioned Unitarian *clique*,) and therefore, there is but one course for him and his brethren to pursue, to embrace all as ministers whom the *people* any where create as such: be their opinions and practices what they may. He and his friends have had more to say about *charity* than most self-praisers: we fear they have yet to learn how *comprehensive* charity is.

But to go on. From the cases of Timothy and Titus Mr. Noyes passes to the apocalyptic angels: his last scriptural argument. Upon these, however, *it is* harder to pardon him, than with reference to any of his boltings throughout his whole career; for here he even out-germanizes any commentator that we know. Eichorn, for example, fantastic as he is in theory, and plastic as the Scriptures become in his wizard hand, admits St. John's angels to be bishops. (Comm. in Apoc. i. 56, et alibi.*) But Mr. Noyes' evidently favorite notion about them is, that they are angels *in very deed!* "Why may we not suppose," he asks, "that in the view of the writer each of the churches had its guardian angel, who was held responsible for its condition?" Truly this is an age of marvels in the arts of manufacture. Here is an apostle on earth corresponding with a tenant of the spiritual world! We are at a loss for words to express our wonder; for though we have heard of praying to a saint, we never before heard of writing a letter to an angel! This is something novel enough to tickle the most confirmed Athenian appetite, and our news cormorants ought to recommend Mr. Noyes to the post office department as a contractor for the celestial mail.

Here, probably, we had better pause; for many, it is to be feared, will after all suspect that Mr. Noyes' acknowledged apprehension, about having "scarcely touched his subject," had found a more fitting location at the end, rather than the middle of his lecture. As to the argument from ecclesiastical history, he does not adventure it. He marches boldly up to it, it is true, with three sufficiently round assertions, and as quickly marches down again; haunted, perhaps, with that wholesome self-distrust which seems to have beset him, when at the first resting-place he turned to review his progress. His *first* allegation is, "That it cannot be shown that the order of diocesan bishops existed during the first two centuries of the Christian era." This is rather hardy, when even Gibbon, who owed Oxford and the hierarchy a grudge, because, for his conversion to Popery, "the gates of Magdalen College were for ever shut against him," (Gibbon's Miscellaneous Writings, p. 30. new ed.) has not hesitated to admit, that, "after we have passed the difficulties of the first century, we find the Episcopal government *universally* established, till it was interrupted by the republican genius of the Swiss and German Reformers." (Decline and Fall, chapter xv. note 112.) Somewhat more presuming than David Blondel himself, who could not date Episcopacy as younger than about the year 140, and whose voice in the long fought controversy about ministerial imparity, is to that of some of his successors, like the tone of Jupiter the Thunderer compared to the puling of a child.

Mr. Noyes' *second* allegation is, that if Episcopacy *did* exist during the first two centuries, (they smell so strong of it, his panic must have again recurred,) that it was *parochial* Episcopacy after all. Upon this subject we refer him summarily to Sclater. Let him read the "Original Draught," and if he has the honesty of a Unitarian layman, as "pious," we suspect, as most of the members of Mr. Noyes' church, and we will venture to say, as "intelligent" as the very best of them, the pastor not excepted, he will admit, as that layman did to us, that Sclater has routed Sir Peter King, (the belted champion of the parochial Episcopacy scheme,) horse, foot, and dragoons. We say his *honesty*, for when we asked him if the apostolicity of diocesan Episcopacy and its obligation were not then made out, "Oh," says he, with a jolly laugh, "Episcopacy might have done very well in those days, but we have grown wiser since." On the whole, we prefer his way of getting over the fence, to Mr. Noyes'.

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* I ought to except Bishop H. U. Onderdonk on the "false apostles."

* So also does Gibbon. Chap. xv. Note 110; though he tries to play off Clement against St. John.

As to Mr. Noyes' *third* specimen of full rotundity in allegation, viz. "It can be shown that diocesan Episcopacy had a human origin, and a gradual progress," the most convenient and approved method of putting it out of countenance, is, to say in short metre, "It can't:" leaving the *onus probandi* upon the shoulders of him who arrogates a demonstration. We have always, however, been irrepressibly curious to know that prolific spot, (far higher than Plymouth rock celebrity,) where Episcopacy was "brought to the birth." Mr. Noyes and other Congregationalists have indeed full often talked of its geography, as if as familiar as the road to "meeting;" but whenever they have actually set themselves to ferreting it out, like the mirage of the desert, it has eluded them perpetually, or, to use a more classical New England illustration, been found to be like the Indian's birthplace, "all along shore." Pray let Mr. Noyes make fresh and more strenuous efforts for its discovery, and if he is successful, we promise him as many to come and see his grand achievement, as we could muster to see Symm's hole, if that could only be unearthed.

Such then is the completion of Mr. Noyes' matchless "Examination of the Claims of Episcopacy!" It is so consummate, that your readers may think it superfluous for him to advance formally to his set conclusion—that for which he undertook to brush away our claims as futile—the validity of Congregational ordination. But *he*, determined to make assurance surer, now brings that formidable conclusion upon the tapis, in all its amplitude and grandeur. But how does he usher in the imposing scene? Why, there is no ministry at all, *formally* appointed by divine revelation, and so that is *virtually* appointed by divine authority, which answers its destined purpose. "In the absence of divine revelation, that mode of ordination is valid which secures its end." This is the major of his syllogism. Another sentence brings him triumphantly to his conclusion. "Congregational ordination then is valid, because it is efficient. It answers its end." O reason, philosophy, and the right of private judgment, what an overwhelming *quod erat demonstrandum!* Man manufactures a scheme to please his fancy, and then attributes to it the sacred sanction of Him who ruleth over all, because it so works as to fulfil the end of its concoction. Congregationalism is valid, is heaven-appointed, because it answers its end. So then is a scissors-grinder, or a printer's imp, a gimblet or a poker. They all answer their end: sometimes to the unparalleled complacency of their employers. Utility consecrates them, and they are what they are, by the highest possible authority; for utility is now the test of reality and divinity in virtue, as it was with Jeremy Bentham, and (a still more imposing name!) with David Hume.*

It is curious enough to provoke more than a smile, to find Mr. Noyes, in 1838, consecrating Congregationalism under the sanction of its utility, "as he understands it," and Dr. Allen, his predecessor in the lecture, (a hearty Calvinist) doing the same thing, in a way which would probably draw forth any sentiment from him but that of approbation. Dr. Allen would have Congregationalism true, because it made so many converts in revivals! We should like to see Mr. Noyes discussing its "divine right," in view of such a consideration; nor should we be loth to see, what some of Dr. Allen's own friends would now say about it.

And then, too, Mr. Noyes with ill-concealed boastfulness informs us, that if *utility* is not sufficient to back his system, and we want *great names* to complete its props, that "the pilgrim fathers" are all that can be necessary for his purpose. He says this with a by-cut at Episcopacy, informing us that these "pilgrim fathers" had had "some practical acquaintance with the hierarchy." However, we may very quietly let this pass, in view of his own showing of the happy results of the charming ecclesiastical economy with which these fathers had endowed him and his friends, and especially when we see how admirably the chief distinctive principle of Congregationalism (the sovereignty of majorities) affects him. With all his profound attachment to "the pilgrim fathers," and their lovely polity, he yet says, "I should be as willing to have my faith and conscience in the keeping of a bishop, a presbytery, a convocation, or the holy father of Rome, as in that of the majority of an independent church, in a place where my lot in life may be cast." And then again, "Indeed there is good reason to believe, that so far as doctrinal opinions are concerned, there is more freedom of religious discussion in [Roman] Catholic as well as Protestant Germany at the present day, than in republican Massachusetts." And again, to cap the climax,—"Intolerance, I fear, prevails to an alarming extent in our land, and with it its concomitant sin of hypocrisy." Really, we are not anxious to pursue this devotee of vagaries and whimsies any further. His previous inconsistencies we have seen. And now he makes *utility* the foundation stone of his temple of Congregationalism, and "the pilgrim fathers" its high priests; he falls down and worships at their shrine; when, lo! this *utility* is converted into such a hideous monster, that he loves the Pope of Rome as fondly, and well perhaps he might, if it be, as he alleges, that this *utility* is also a prolific mother of those infamous sins and scourges, intolerance and hypocrisy! Mr. Noyes may settle his account as he can, with his own ecclesiastical party; if they are content with such apologists, it is enough for us to say, with due acquiescence in their choice, that a cause like theirs does not admit of better. ANTIPODES

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(Continued from page 150.)

Philadelphia, Saturday, Sept. 15, 1838.

A message was received from the House of Bishops concurring in the admission of the Diocese of Indiana into union with the Convention. Another message was received concurring in the resolutions relative to the triennial report of the Board of Missions. Another transmitted the report of the Joint Committee on Typographical Errors in the Prayer-book, accompanied by a resolution and canon recommended by the committee, which, on motion, were adopted by the house.

Dr. Delancey, from the Standing Committee on the Domestic and Foreign Missionary Society, made a report on the memorial which had been referred to the committee, desiring that the bishop of Illinois might be remunerated for missionary services performed by him. The committee reported a resolution, that as this house have not concurred in adopting the proposed alteration of article 4 of the constitution, authorizing such an appropriation, they be therefore discharged. The resolution was carried.

Judge Eccleston, from the Committee on Canons, offered a resolution proposing an addition to the canon relative to the organizing of a new diocese, formed out of an existing one. Many difficulties, observed Judge Eccleston, existed in the minds of members of the committee at the time of framing this canon. The first portion of it speaks of the division of a diocese, and the second of the association of dioceses or parts of dioceses. The effect of this is to make two dioceses, and leave it to this Convention to decide which is the new one. He did not concur on this point with the majority of the committee. He had been supposed, however, to have yielded his own opinion, and had been desired to present a proposed addition to canon 9. It is offered now to carry out the idea of the majority of the committee. It declares that, "whenever one diocese is about to be divided into two dioceses, the Convention of the said diocese shall declare which portion thereof is to be the new diocese," &c. In New York no difficulty can arise. But there may be future action required in the case of a diocese not situated as New York is, and great difficulty may be experienced in determining this question. With a rule, then, to direct the manner of division, it is proper to have a provision that the diocese which is to be divided, shall declare which portion, after the division, shall be considered the new diocese.

Dr. Gadsden wished to know if this matter had a reference to the recent division of the Diocese of New York. If not, he thought that it should be referred to a joint committee, to consider the subject in the recess of the Convention, and prepare and report a canon to the next General Convention.

Judge Eccleston answered that, though the proposed addition had no reference to the Diocese of New York, he will show why it is necessary to enact it now. If a diocese shall hereafter wish to divide, it will not understand the course of action to be pursued on the part of the General Convention. If there be nothing to call the attention of the next General Convention to the subject, nothing will be done. But in the course of the ensuing six or nine years, another diocese will perhaps be formed in the same way, and then their legislation will be very much encumbered for want of present action on the part of this body.

Dr. Hawks said, that it was necessary to act at once in consequence of the recent measures relative to the Diocese of New York. In dividing that diocese, the preamble of the resolution to that effect was drawn up with great care, in order to show which part is the new diocese, as property to a considerable amount was concerned. And now the addition is necessary to complete the legislation on the subject of division, and with it no diocese, hereafter to be divided, will be at a loss how to proceed. The case is analogous to what occurred some years ago, when it was necessary to show what was the Protestant Episcopal Church before a civil court, as property was concerned. The proposed addition prevents a diocese in being divided from suffering loss of this kind. He hopes therefore that it will not be referred to a committee, but will pass at once. The question was called for, and the amendment adopted.

Dr. Delancey, from the Standing Committee on the Missionary Society, to whom had been referred the memorial from the Diocese of Maine, praying for missionary aid, reported, *recommending no action at present*, and requesting to be discharged. The report was accepted.

Dr. Croswell, from the Committee on the Consecration of Bishops, to whom had been referred the testimonials relating to the election of Dr. Alonzo Potter as assistant bishop of the Diocese of Massachusetts, reported that the documents were correct, and recommended that the canonical certificate be signed by this house.

Dr. Gadsden asked if the documents presented ought not to contain a notice of Dr. Potter's acceptance of the office to which he had been elected. There is every reason to believe he may not accept it.

Dr. Hawks said he thought otherwise.

Dr. Gadsden thought that every thing was made to bear so as to make Dr. Potter accept the appointment.

Judge Eccleston observed, if we do not sign the testimonials, then we place Dr. Potter in an awkward predicament. The canon provides that any individual elected to the office of bishop within a year of the meeting of the General Convention, shall wait till that meeting for the necessary testimonials. This is the fact in the present instance. If, then, we do not sign the testimonials of the bishop-elect, the case is entirely unprovided for.

Dr. Hawks said, the case stands thus. Suppose the gentleman accepts, and we have not signed the certificate. He cannot then be consecrated. It is necessary, therefore, to sign his testimonials at this time. And as to its bearing on his decision, he (Dr. Hawks) cannot see how it affects that in any way.

Dr. Stone remarked, that as a suggestion has been made, implying a doubt whether it would be proper to sign the usual testimonials, lest it should operate on the mind of Dr. Potter, and as he (Dr. Stone) is as well informed on the subject as any individual, he will simply say, that he hopes no member will hesitate a moment to sign the customary papers, because he does not believe that it will have the slightest influence upon the decision of Dr. Potter.

Dr. Gadsden hopes the house will not suppose that he has any personal intention in his remarks. He entirely approves the election of Dr. Potter. But suppose he preferred being called to another diocese, might not some imagine that the question was now decided? On this ground he shall not vote at all.

Rev. Mr. Boyd called for the reading of the canon on the certificates to be produced on the part of bishops-elect. Dr. Hawks read the canon, and at the request of another member, the secretary read the report of the committee.

Mr. Smith of Pennsylvania said, it was important that the testimonials should now be given. From the second section of the canon, there appears some legal doubt whether, after the rising of the Convention, the gentleman elected could be consecrated. The question was taken, and the report of the committee accepted. The secretary then read the form of certificate, and the dioceses being called in order, nearly an hour was occupied in signing it.

Messages were received from the House of Bishops concurring in the appointment of joint committees, to consider what business remained to be done, and to fix the time of adjournment, and to publish the journals of this Convention, with the canons. Concurring, also, in the alteration of canon 1 of 1835, with a slight amendment, proposing, instead of the amendment to article 4 of the constitution passed by this house, a substitute in which they requested the concurrence of this house. This message was referred to the Joint Committee on Article 4.

On motion, the message from the House of Bishops, nominating the Rev. Leonidas Polk, of Tennessee, as Missionary Bishop of Arkansas, which had been received prior to the foregoing messages, and laid on the table, was now taken up.

Rev. Mr. Saunders moved that the house proceed to elect, by ballot, a missionary bishop for Arkansas.

Dr. Gadsden moved to amend and vote by orders.

Dr. Henshaw thought that some regard should be paid to precedents. At the last Convention two individuals were similarly nominated and approved by this house. A good man is now unanimously nominated by the House of Bishops; and according to those precedents the nomination should be at once approved.

Mr. Meredith was opposed to balloting, as reflecting on the individual nominated by the other house.

Mr. Ogden doubted whether there was any provision for an election by ballot. He read the provisions on the subject, and was in favor of voting by orders. The question was then taken on going into the election at this time, and carried. The next question was as to the mode of election.

Dr. Upfold said, that as only one person had been nominated, when the dioceses were called by orders, they were simply to say ay or no.

Mr. Ogden moved that a bishop be elected *viva voce*.

Rev. Mr. Saunders reminded members that his motion to elect by ballot was yet before the house.

Rev. Mr. Boyd asked if it were not in order for the members, clerical and lay, of each delegation, to consult together and put the names of the delegation on a ticket, so as it might easily be seen how they stood.

Dr. Milnor thought this would be a more free mode of election.

Dr. Hawks said, it was indifferent to him how he voted. He suggested an amendment of the message of the House of Bishops, by the insertion of the word "missionary." And as to the mode of voting which had been suggested, he should say "ay" or "no," as he pleased; and if he did not think the individual nominated qualified for the office, he would say "no," if all creation stood before him.

Dr. De Lancey remarked, the House of Bishops have nominated a certain individual, and we are to say "ay" or "nay" to that nomination, for the canon directs that on the nomination of the House of Bishops, this house shall proceed to elect. As to the mode of election, we are left at liberty. If it has been decided to be by ballot, let us now go into it.

Mr. Smith said, we may elect in any mode, and the proper evidence of the election given to the bishops must be a certificate thereof, signed by the members of this house.

Dr. Hawks said, no; we sign the certificate as a matter of convenience, not by any fixed law. It merely shows that there is a constitutional majority in favor of the bishop elect. He would suggest that the house vote individually.

Mr. Smith, in answer, read the provisions on the testimonials to be given from canon 3, of 1832, and canon 2, of 1835, showing that the bishop elect must produce to the House of Bishops, as evidence of his election, a certificate signed by a constitutional majority of this house. Now, asked Mr. Smith, what is this constitutional majority? He referred to article 2 of the constitution, which provides that all questions, when required by the delegation from any diocese, shall be taken by orders, and the majority of suffrages by dioceses shall be conclusive in each order.

Judge Eccleston said, this, certainly, is the mode, and the vote has been called for by orders. But when the certificate is to be signed, which is the evidence of election, then the house may sign individually, if they will, unless the signatures are called for by orders.

The vote having been called for in each order by states, tellers were appointed, and the house proceeded to ballot. The tellers having retired to canvass the votes, several messages were received from the House of Bishops. The first informed the house of the appointment of a committee on typographical errors in the Prayer-book. The house appointed a committee on their part. Another message transmitted two resolutions, one appointing Dr. Jarvis historiographer of the Church, with a view to his preparing an ecclesiastical history from the apostles' time to the formation of the Episcopal Church in the United States; the other requesting Dr. Hawks to prepare a condensed view of the documents he has collected, so as to form a connected history of the Protestant Episcopal Church in this country. The house concurred in the resolutions. A third message concurred in the alteration proposed by this house of canon 2 of 1835, with an amendment. The house concurred in the amendment. The committee to whom had been referred the message from the House of Bishops relating to article 4 of the constitution of the Missionary Society, reported recommending that a committee of conference be requested of the bishops. The house agreed and appointed a committee on their part.

The tellers returned and reported that twenty-one dioceses represented by the clergy, and sixteen by the laity, (which in each case was the whole number represented) had voted unanimously in favor of the nomination by the House of Bishops, of the Rev. Leonidas Polk, as Missionary Bishop of Arkansas; who was declared therefore duly elected, and the house proceeded to sign his certificate.

Dr. Hawks, from the Committee of Conference with the House of Bishops on the proposed substitute for cannon 9 of 1832, touching candidates for orders, which had been adopted in this house and rejected in the other, reported that they had agreed that canon 9 should stand as the law on the subject, as in the old canons, with one amendment. Instead of the words "with the consent of a majority of the clerical members of the Standing Committee," they propose to insert the words, "with the consent of the Standing Committee;" thus, Dr. Hawks observed in explanation, giving to the laity a vote in the admission of candidates. The committee thought no other words necessary, because canon 53 of 1832 has already decided that a majority of the members of the Standing Committee shall determine questions. If this meets the views of the house he would report the canon as just amended, and ask the concurrence of the House of Bishops. The house concurred in the report and adopted the canon as thus amended. Dr. Hawks said that a similar alteration was required in canon 13 of 1832, and moved it be so amended. The motion prevailed.

The Rev. Dr. Burroughs, from the committee to whom had been referred the request of the Diocese of New Hampshire, reported that, as the last Annual Convention of that diocese had unanimously resolved on a separation from the Eastern Diocese, and at the same time solicited the continuance of the present Episcopal supervision, and as it is understood that the bishop consents to the measure, the committee therefore proposes that the diocese have leave to withdraw from its existing connexion.

Rev. Mr. Vinton wished to ask if a decision in favor would be operative unless the other dioceses consent to the measure? Suppose they object, will our assent avail?

Dr. Burroughs answered, the Convention of New Hampshire was held in June, and since then no Convention of the other dioceses has been held. But when the Diocese of Rhode Island asked the same favor, the other dioceses consented, and he (Dr. Burroughs) presumes that there will be no opposition in the present case. But should there be a denial of the request on the part of the other dioceses, we could not withdraw according to the provisions of the constitution. The resolution of the committee was adopted.

A message was received from the House of Bishops, concurring in adding the proposed third section to the canon on organizing new dioceses out of existing ones.

Another message proposed certain rules in publishing future editions of the Book of Common Prayer. The message was referred to the Standing Committee on the Prayer-book.

Mr. Stuyvesant desired to call the attention of the house to a subject which has somewhat embarrassed him. The sermon of Bishop Meade, preached at the opening of the Convention, has just been published without the knowledge of the treasurer. The practice of the Convention till the year 1826 was to return a vote of thanks to the preacher, and ask the sermon for publication. In that year a resolution was passed, rescinding so much of the former act as required the thanks of the Convention, while it seemed to take for granted the printing of the sermon. In this state of things what shall be done?

The secretary, (Dr. Anthon,) explained. Bishop Meade had asked him what course had been ordinarily pursued, and how many copies were published. The resolution of 1826 specified no number. The house ordered one thousand copies to be printed.

A committee was appointed to inform the Rev. Mr. Polk of his election.

A message was received from the House of Bishops, asking the concurrence of the house in a resolution enjoining on the bishops the duty of setting forth to the clergy and laity the great want of ministers in the Church; and requiring every clergyman to preach at least one sermon on the duty of those having the proper talents, to examine whether they ought not to engage in the ministerial work, and on the duty of parents and ministers to endeavor to prepare the young for this office. The resolution was laid on the table.

Dr. Delancey, from the Committee on the Missionary Society, which had conferred with the Committee of the House of Bishops on the proposed amendment to article 4 of the constitution of that society, reported another amendment as agreed on by them. That in organized dioceses having bishops, the board shall regulate the number of the missionary stations, but the bishop of the diocese may select the stations, and at any time discontinue a station and substitute one elsewhere. The report and amendment were accepted, and the house adjourned till Monday at nine o'clock, A. M.

Monday Morning, September 17, 1838.

Morning service was read by the Rev. Dr. Gadsden. A message was received from the House of Bishops requesting this house to concur in a resolution to make known to the Diocesan Conventions a proposed alteration of article 6 of the constitution, relative to the mode of trying bishops. Laid on the table. Another message transmitted the report of the Joint Committee appointed to nominate the members of the Board of Missions. The house concurred in the nominations.

Dr. Croswell, from the Joint Committee appointed on this subject, presented a resolution fixing the time of adjournment of the Convention for this evening. The resolution was adopted.

The message from the House of Bishops relative to the duty of bishops and the preaching of sermons by the clergy on the subject of the want of ministers, &c., which was laid on the table on Saturday, was now called up.

Dr. Anthon remarked, that it would be rather unusual legislation on the part of this house, to prescribe to the bishops and clergy on what subjects they should preach. He objects to the principle involved in such legislation. He submits, therefore, a resolution to this effect, that while this house agree with the House of Bishops on the necessity and expediency of adopting some measures to meet the great want of ministers in the Church, they think the course proposed inexpedient, and would leave it to the clergy to adopt such measures as shall seem to them best adapted to promote the object in view. After some discussion as to the proper mode of wording the resolution, the proposition of Dr. Anthon was in substance adopted.

Dr. Upfold, from the Standing Committee on the Prayer-book, reported in favor of adopting certain rules to be observed in printing future editions of the Prayer-book, as recommended in the message from the House of Bishops. The house concurred. The rules related to the characters in which certain rubrics and responses should be printed.

The secretary [Dr. Anthon] said that the house had ordered two thousand copies of the Journal of the Convention to be printed. In 1835 the same number was ordered, and while the journal was in the press, one thousand more were subscribed for by individuals. Fifteen hundred copies of the canons had also been ordered. He desires, in case any individual wishes to subscribe for additional copies, that he would inform him. He [Dr. Anthon] had conferred with his wardens, and should subscribe for an extra number of copies.

Dr. Hawks said, so should he without conferring with his wardens, but they shall pay for them.

The house, on motion, reconsidered, and ordered three thousand copies to be printed.

A message was received from the House of Bishops transmitting a resolution reported by the committee on the subject of a uniform system of ecclesiastical law; that a joint committee be appointed to consider and report to the next General Convention whether any, and if any, what alterations are necessary in the legislation of this Church in relation to ecclesiastical trials.

Dr. Delancey moved that this and the former message of the House of Bishops, proposing an alteration in article 6 of the constitution, relative to the mode of trying bishops, should now be considered together.

The other message was then read by the secretary.

Dr. Delancey said, the two propositions before the house from the House of Bishops were inconsistent in reality if not in phraseology. The first proposes a definite alteration on a certain subject, and then another asks the appointment of a joint committee to ascertain if any alteration is necessary. So that if we concur in the two, we send down to the different dioceses asking their concurrence in a proposed change, and in the interim we appoint a committee to consider the expediency of a change. There appears some inconsistency in this course. In order to take up the subject properly, he proposes that a committee of conference should be appointed. It should be recollected that this house, on the request of the House of Bishops, appointed a joint committee, which met and discussed the *sixth article*. It was agreed that in the present state of the minds of the committee, it was inexpedient to make a formal proposition to this house reporting a change, but before the next General Convention to have a committee to consider the subject, and then report. But before that committee have acted, come these messages from the House of Bishops, requesting the action of this house. By concurring in them without conferring with that house, we may involve ourselves in serious difficulties. Dr. Delancey moved therefore the appointment of a committee of conference.

Mr. Meredith observed, there is something in these resolutions which at first sight seems to favor the views of his colleague, [Dr. Delancey;] but on inquiry he thinks they can be reconciled. The House of Bishops have sent down two resolutions, and it is supposed that they knew what they were about in sending them down. As a committee of conference would not be a regular mode of proceeding, he would have the resolutions laid on the table, till they could talk individually with the members of the other house, and ascertain their views.

Dr. Delancey thought that such a course would protract the session unnecessarily. Besides, what authority have we as individuals to talk with the House of Bishops more than what a committee of conference would be entitled to? He thinks that the House of Bishops have not been aware of the inconsistency in the resolutions, and there can be no disrespect in this mode of informing them.

Judge Boardman said, the proper time for the appointment of a committee of conference was after the house had resolved on non-concurrence. We can come to an understanding without it. He will inquire if the object of the proposed alteration of the constitution be not to place it in the power of this house to enact laws on the subject to which it relates, and if the reason of the appointment of a joint committee be not to perfect those laws and point out the mode of operation under them? If so, the appointment of the committee is called for, and their report can be taken up at the next General Convention.

Mr. Meredith expressed his assent to the views of Judge Boardman.

Rev. Mr. Crane sees no inconsistency in the resolutions. The one is to provide some uniform system of legislation; the other appoints a committee to carry it into effect.

Dr. Delancey thinks still that there is an inconsistency. He considers the objection to a committee of conference erroneous, and hopes to satisfy the gentlemen on these points. The proposition relating to the sixth article refers to two points, the trial of bishops and the trial of clergymen. The constitution as it now stands submits the mode of trial to the Convention of the diocese. The alteration provides that bishops shall be tried by the General Convention. In the clause "none but a bishop shall pronounce sentence of admonition, suspension," &c., the last two words are additional. There are then two distinct propositions before the house. Suppose the next General Convention concur in the first, and not in the second. Then as this measure is presented to us as one act, and so sent down to the different dioceses; when we come to act in the next General Convention, we are tied down to the precise phraseology which is employed here. We cannot change it in a single particular. This then is the time for conference and consultation, as it is of importance to know now what we are about to do. But while this proposition is before us, the House of Bishops transmit to us another requesting the appointment of a committee to inquire what alterations, if any, are necessary in the laws relative to ecclesiastical trials—the very subject of the former proposition. The appointment of a committee, therefore, seems inconsistent and useless.

Mr. Meredith thought, that the House of Bishops knew what they were about. Their first message relates to the alteration of the article concerning the trial of bishops. It proposes to take the trial of bishops from the Diocesan Conventions, and to constitute a proper tribunal in one instance for the trial of a party, and in the next for the pronouncing of the sentence. This proposition makes a tribunal, and the other relative to the appointment of a committee is designed to provide laws for the mode of procedure of that tribunal. As regards the first, bishops are officers of the Church generally, and should be tried by their fellows as it provides. The other is to secure the inferior orders from being degraded by any but their superiors. As to our legislating on our ecclesiastical law, it seems absolutely necessary as in this diocese at least (Pennsylvania) it is very imperfect.

Judge Boardman explained. There is a distinction, he said, between organic and ecclesiastical law. The constitution is organic law. The present proposition proposes a change in the constitution. The alteration therefore must first be submitted to the different dioceses. Then it is proposed to have a committee who shall prepare laws prescribing the manner in which the trial shall be conducted, and the necessary forms concerning it. These particulars constitute no part of the organic law. He apprehends that the manner in which these propositions have been presented prevents a straight-forward conclusion. He wishes the house would take up one message first, and afterwards consider the other.

Dr. Delancey would ask the gentleman [Judge Boardman] a single question. Suppose we adopt this change; it is not binding in three years. Suppose, meanwhile, the committee meet, and go on to see how they shall legislate, and proceed to prepare the necessary laws, But suppose that the article is not agreed to—the committee have labored in vain. Is it worth while then to appoint a committee at this time? If this measure shall seem advisable after the change in the article has been adopted, the Convention can then agree to it.

Mr. Meredith thought that so important a provision was likely to be acceded to. If it should be adopted then, by the appointment of a committee now, the other work will all be done.

Dr. Hawks said, the question is on concurrence in the message from the House of Bishops, proposing a change in the sixth article. There is no point more involved in obscurity or difficulty than our judiciary system. Inherent difficulties led those who penned the constitution to leave the subject where it is. Our rapid growth makes a change necessary; especially as great practical inconsistencies have resulted from the present state of things. The interpretation of the constitution in Vermont differs from that in New York, and what would make a person guilty in one diocese would declare him innocent in another. The last message from the other house refers the whole subject to a committee to devise some common mode of ecclesiastical trial. The distinction made between the two propositions by the gentleman from Connecticut [Judge Boardman] is perfectly correct. The first, if we adopt it, is sent down to the different dioceses, and if not approved we may reject it in the next General Convention. But suppose it is approved; then in the next Convention we shall want legislation on the details. The committee of inquiry in the mean time has been obtaining all the requisite information to guide us in this legislation, and this surely can do no harm. The two resolutions then do not clash. In truth action on the first is unnecessary without action or information on the second. Suppose we adopt it at the next General Convention, we still want a mode of legislation as to trials. Its object then is defeated. And if we proceed to provide that mode, many facts are needed for intelligent action. If a committee of inquiry be appointed, we have these facts prepared to our hands. But at all events, information can do no harm, because it may suggest some other mode of accomplishing the object.

Dr. Delancey asked if the language of the proposed alteration confined it to the particular article?

Dr. Hawks replied, it did; for the alteration affects only the bishops; in the other clause no alteration is made except in a single word.

Dr. Gadsden moved, that the two messages be considered separately. The motion was carried, and the question on the first message put.

Dr. Delancey said, this resolution proposes one of the most important changes that can be adopted. By the constitution of 1789, power is given to the State Conventions to institute the mode of trying bishops. Some dioceses have exercised this power, what will you do in these cases? In the Diocese of Pennsylvania this power has been given to the Convention, and a mode of trial has been adopted. Can you take this away by any change which you may make here? The question is whether when the dioceses have acted, you can throw away that action so summarily? You send down to the Diocese of Pennsylvania a proposition which brings it into conflict with its own legislation. You require a change in the article, and after having considered it in a joint committee, the result was that it should be left to a committee in the interim. And now you commit the whole, organic law and all, to a committee to be ready to report against the next General Convention. Suppose they should report that the change is not a wise one; you give them power to express an opinion, yet by adopting the resolution you effectually tie their hands. Shall we make a change then in the article? You have appointed a committee to consider the subject; have they reported in favor of an alteration? No, they have not yet acted; they want further instructions. And now while they have the subject before them, the House of Bishops send down a formal proposition to make a change. Pass this resolution, and then comes the other committee which you have appointed and report that it is not best to do any thing now.

Dr. Hawks observed, these two propositions are founded on a distinction which is plain between constitutional and canon law. The gentleman [Dr. Delancey] speaks as if we were now called on to change the sixth article. No, we must first deliberate upon it, and then send it down to the dioceses, and let it lie over three years before any change can be made. But is the question so very new? Suppose we adopt the resolution and send it down. Let us see; how long has it been before the Convention? We find it discussed in the last General Convention, and the alteration which was then proposed printed in the Appendix to the Journal, and at this session it was reported by the committee on unfinished business. For six years the proposition will have been before us. But let the committee report what they will, what is that if we have power to reject their report at the next Convention? Do we tie their hands? Not at all, and if we adopt their report we have a committee all prepared. They are therefore entirely free. He hoped then the house would concur.

Dr. Milnor thought that the remarks of the gentleman show that there is no inconsistency between the messages. Only let the phraseology make the distinction apparent. He proposes, therefore, to introduce a parenthesis in adopting the second resolution in these or similar words; "provided that in the event of the adoption of the proposed change in the sixth article (by the next Convention) a joint committee be appointed," &c. There are doubtless two different objects contemplated in the resolutions, only make the last conditional, and this will appear. The question was called for, and the house concurred. The second resolution, relating to the appointment of a committee of inquiry, was then proposed. Dr. Milnor moved the adoption of his amendment.

Judge Boardman said, that if this clause were introduced it would nullify all the proceedings of the committee, till the proposed change in the article was decided upon at the next General Convention. Besides, the object of making these two propositions together is, that when the next Convention meets, they may act on the report of this very committee. They will then be prepared to act on it.

Dr. Milnor withdrew his amendment.

Rev. Mr. Saunders said, when a matter of importance enough to appoint a committee for acting upon it in the recess comes before us, we ought to have it printed, as this is no place for calm deliberation. When one Convention assembles members do not know what has been done in former ones. Let the report of the committee then be printed before the next General Convention and distributed on the first day of the session.

President Totten would inquire if in legislative proceedings we may appoint a committee to act under an amendment which is yet proleptical?

Mr. Meredith replied, there is nothing out of order in appointing a committee to inquire. With respect to the suggestion of the gentleman from Florida, [Mr. Saunders] he thinks it a proper one, but doubtless it will be done by the committee.

Dr. Gadsden admitted the force of the objection stated by the gentleman from Connecticut, [Dr. Totten] viz. that we anticipate our powers. But he gets over the difficulty by making a distinction. The question comprehends all clergymen. We have power over missionary bishops, but over no others.

Dr. Hawks observed, suppose this committee conclude that uniformity in the laws on this subject is demanded, but resolve not to take any action as to the alteration of the sixth article. They can do as much as set forth a recommendation to this effect.

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* According to Mr. Hume, "broad shoulders, a lank belly, firm joints, and taper legs," are beautiful, because they are useful, and the highest moral excellence has no worth, but this same usefulness. Of course, the right sort of shoulder, belly, joint and leg, are as much virtues as any thing. Oh. how charming is this utility, which, like the fabled philosopher's stone, transmutes all it touches into gold. For a reference to the above phraseology, and Hume's definition of virtue, see his Phil. Works, iv., 381, 371.

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Dr. Delancey suggested that they confine themselves to missionary bishops.

The resolution of Mr. Saunders, proposing that the committee be directed to print and distribute their report at least six months before the next General Convention, was put and carried. The question was then taken on the resolution of the House of Bishops and the house concurred. W.

(*To be continued.*)

For the Churchman.

Mr. Editor,—Your correspondent "Notans" has, I think, suffered his feelings to go beyond his judgment. He writes as if he thought himself a very sound Churchman. As such, I humbly conceive that before he came out as an assailant of a document put forth by the whole body of the bishops of our Church, he should have asked himself, *cui bono?* Is not the levelling and radical spirit rife enough among us? Is there not abroad a sufficient disposition to loosen the bands of good order, and expel the wholesome influence of reverence for station, and respectful heed to those whom God hath set in his Church as her authorized counsellors? Is there that in the late pastoral letter of our bishops, so unsound in principle, or so deleterious in precept, that its authors must be dragged before the public in anonymous and irresponsible attacks? If so: so be it. I put in no plea for the infallibility of our bishops; and if they have laid down erroneous and strange doctrine contrary to God's word, or have given to the household whom they were bound to feed unwholesome or poisonous meat; let it be known; and let "Notans," or who will, be their accuser. But surely he has not made this to appear. On the contrary he seems rather like those little critics who, regardless whom or what they assail, love to show their ingenuity—first, in making faults which they cannot find, and secondly, in exposing them.

The first three paragraphs of his piece contain mere inferences of his own from the letter, and inferences which, I think, all who read that document attentively will perceive to be not borne out by it. They are too obviously the result of a disposition to find fault.

In the remainder two specific complaints are made against "the good bishops." They are blamed for saying, "It is not necessary to true charity, though much to be desired, that Christians should be in every thing of one mind, nor that all should be of the same denomination;" in other words, that we may and should have charity towards those who differ from us; and that it is by no means inconsistent with charity to keep aloof from indifference to distinctive principles when they are, or ought to be, conscientiously maintained. I trust there are not many who, like "Natans," are strangers to these truths. Those who are I would commend to self-examination and to prayer.

The bishops are farther accused of error in saying, "A correct creed is good, but a godly life is better." And what is this but putting in another form St. Paul's doctrine in the thirteenth chapter of his First Epistle to the Corinthians? If he does not there establish it as gospel verity that although "a correct creed is good, a godly life is better," I am at a loss to know his meaning. His doctrine has been wrested to unworthy purposes, and so perhaps may be that of our bishops. But is it therefore less of God? Disce.

THE CHURCHMAN.

SATURDAY, DECEMBER 8, 1838.

Oriental Churches.—We are obliged to our correspondent for the following quotation from the late celebrated work of Mr. Palmer, and commend it to the careful perusal of our readers.

THE ORIENTAL CHURCHES.

Mr. Editor,—I observe from the circular of the agent of our Foreign Committee on Missions, that it is "their present purpose" to enlarge their operations within the boundaries of the Greek Church—a new mission or rather schoolhouse is wanted in Crete, which your readers have been before informed is in the diocese of the archbishop of Candia. We are told the pasha of Egypt has expressed a willingness "to place the females of his household under missionary teachers." To Constantinople, "the residence of 200,000 Greeks," our oldest missionary is about to proceed, and calls for an associate. If that committee think it best to send missionaries and teachers for the conversion and instruction of the members of the Greek Church, or to supply the want of Christian teachers by those Mohamedan princes who are disposed to place their females under their instruction; I presume they have a more perfect knowledge of the situation and wants of the Greek Church than your correspondent. I think, Mr. Editor, before the members of the Church in these United States of America can, with any degree of unanimity, support the extension of these foreign operations they want more information. With a view of enlightening the minds of *Episcopalians,* I beg you to republish in the Churchman the ninth chapter of the first part of the recent and learned work of Mr. Palmer, of Oxford, on the Church; a work which, intended for students of divinity, should be read by every clergyman of the Church.

F. M.

"The Oriental (sometimes called the Greek) Church, prevails more or less in Russia, Siberia, North America, Poland, European Turkey, Servia, Moldavia, Wallachia, Greece, the Archipelago, Crete, Cyprus, the Ionian Islands, Georgia, Circassia, Mingrelia, Asia Minor, Syria, Palestine, Egypt. The vast and numerous churches of the East are all ruled by bishops and archbishops, of whom the chief are the four patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. The Russian Church was subject to a fifth patriarch from the latter part of the sixteenth century; but since the reign of Peter the Great, the appointment to this high office has been suspended by the emperor, who deemed its power too great, and calculated to rival that of the throne itself. In its place Peter the Great instituted the Holy Legislative Synod, which is directed by the emperor. I maintain that these various Churches form a portion of the catholic Church of Christ.

1. They have always existed visibly as Christian societies. No period can be assigned since the introduction of Christianity, in which vast numbers of these churches were not visibly existing. The invasions and persecutions of barbarians and Mohamedans extinguished for a time many ancient branches of the Oriental Church, but their loss has been repaired continually by the conversion of infidels and the foundation of new societies; so that there has never yet been a period in which we cannot trace the existence of great societies of Christians in the East, from which the existing Oriental Churches have been all regularly and peacefully derived by spiritual propagation. These communities all constitute the original churches of their respective districts. They did not in any case separate themselves from an older Christian society existing in those localities. Whatever may be said as to their change of doctrines, or their cessation from the communion of the western churches, there can be no dispute that they are the original Christian societies of their own districts.

2. It is certain that the Oriental Churches maintain principles which lead to unity of communion. No one disputes that they maintain the obligation of obedience on the part of the faithful to their respective pastors, and that if any one should voluntarily separate himself from the Church on any pretext, he would be viewed as a schismatic by them. They regard the bishops as successors of the apostles, and esteem it necessary to communicate with and obey them. And accordingly it is evident that these churches are in fact generally united in themselves and with each other.

Nor have these churches ever separated themselves from the communion of the catholic Church, because they themselves have at all times constituted a very great portion of that Church, (as we shall see hereafter,) and for the same reason they could never have been excommunicated by the catholic Church. Therefore they remain in the unity of the Church, and it may easily be shown that the imputation of real schism cannot rest upon them. As for their non-communion with the Roman see, the mere fact proves nothing, for if all those who are separated *de facto* from this communion must necessarily be cut off from the true Church, the Roman pontiffs must be infallible and impeccable, which Romanists themselves do not pretend. Therefore we can only determine the question by looking at the facts of the original division; and these will exculpate both the Oriental and the Western Churches, in general, from the charge of schism.

3. The Oriental Churches maintain principles which lead to unity in faith. They receive Scripture as the rule of their faith, and the apostolical traditions of the Church as a guide in its interpretation. These traditions they follow with the highest reverence. They acknowledge the authority of the Church, and receive with perfect devotion the definitions of the œcumenical councils, to which they require the assent of the clergy. It is certain that they reject every heresy formerly condemned by the catholic Church; and if any one presumes to teach novelties, they condemn and excommunicate them. In fine, the authority of the Church is fully and unreservedly acknowledged and upheld among them, in opposition to the license of an unbridled private judgment. Consequently they have, both in principle and practice, unity of faith; and it does not appear that they differ in articles of faith from the rest of the Church. The Roman churches claim them as agreeing with themselves on almost every point; and if we may judge by their published sentiments, we should conclude that the Oriental Church, as a body, denies no article of the faith which we ourselves maintain. But without entering on the particulars of their doctrine, it is fairly to be presumed orthodox on the whole; because they profess a perfect adhesion to the Scripture, the apostolical tradition, and to all the definitions of the catholic Church.

4. These Churches inculcate holiness by their doctrine. No one pretends to accuse them of denying the necessity of sanctification. They have given birth to many of the most celebrated saints and martyrs whom the Church reverences. Ignatius, Polycarp, Justin, Clement, Dionysius, Gregory Thaumaturgus, Athanasius, Cyril, Gregory Nazianzen and Nyssene, Basil, Cyril of Alexandria, Macarius, Chrysostom, Epiphanius, John of Damascus, Methodius, Nicholas, and others innumerable, were all of the Oriental Churches. From them proceeded, in various ages, most holy missionaries, who converted to the Christian faith many heathen nations; as for example, the Abyssinians, Armenians, Bulgarians, Goths, Sclavonians, Moravians, Transylvanians, Russians, &c. Hence it is evident that the Oriental Churches have shown, in all ages, many proofs of Christian sanctity; and whatever may be their actual sanctity now, when afflicted and degraded by the long-continued persecution of the infidels, it can scarcely be *inferior* to that of the Roman churches generally. However, admitting, for the sake of argument, that it is so, this would afford no proof that the Oriental is not a branch of the catholic Church, because particular churches may differ in holiness.

5. These Churches are catholic. Since I only maintain that the Oriental Churches are a part of the catholic Church, it is of course impossible, from the very terms of the proposition, to attempt any proof that they are themselves universal. These Churches themselves only claim to be a part of the catholic Church; and they do not deny that the remainder of the Church exists in the West. In various documents, preserved in the *Perpetuite de la Foi,* the Oriental patriarchs and bishops style their churches: 'the Holy Catholic Church of the Greeks;' 'our HolyCatholic Church of the East;' 'our Oriental Church;" 'the Greek Church;' 'the Holy Catholic and Apostolic Church of the East;' 'our Church of the East, Catholic and Apostolic.' They argue that there cannot have been more than seven œcumenical synods, because the Eastern and Western Churches have been divided since the last was held; nor do they universally regard those of the Latin Churches as heretics, as we shall see hereafter. In fine, there have been, at various times, some marks of communion between members of the Oriental Church and of the British, and other Western Churches, as I shall prove. The Oriental Churches are included in the catholic Church by all our theologians, though they observe with regret certain imperfections, abuses, and errors among them, which detract from their perfection, but do not deprive them of the character of Christian Churches. Bishops Jewell, Bramhall, Laud, Stillingfleet, &c., may be cited to prove this.

6. These Churches are apostolic. Many of them still subsist after an uninterrupted succession of eighteen hundred years; such as the churches of Smyrna, Philadelphia, Corinth, Athens, Thesolonica, Crete, Cyprus. Many others founded by the apostles, continued to subsist uninterruptedly till the invasion of the Saracens in the seventh century, and revived again after their oppression had relaxed. Such are the churches of Jerusalem, Antioch, Alexandria, and others: from these apostolical churches the whole Oriental Church derives its origin and succession; for whenever new churches were founded, it was always by authority of the ancient societies previously existing. With these all the more recent churches held close communion; and thus by the consanguinity of faith, and discipline, and charity, were themselves apostolical. They were also apostolical in their ministry; for it is undeniable, that they can produce a regular uninterrupted series of bishops, and of valid ordinations in their Churches, from the beginning. No one denies the validity of their ordinations."

Case of the Heathen.—We have been indebted to a friend for a reference to the judgment of the late memorable Bishop White on this interesting question. In harmony with Bishop White's view is the following extract from his valued contemporary, Bishop Benjamin Moore, a name not less worthy than the former to be held in grateful remembrance by the Church.—[See last page.]

"I am censured for maintaining, 'that the regular administration of the sacrament of baptism is always *accompanied by assisting grace.*' I nevertheless assert that this opinion is well founded. I cannot believe that baptism is a divine institution for the purpose of introducing us into that Church of which the Holy Spirit is the vital principle; I cannot read the glorious things which are spoken of it in Scripture, and by the primitive writers, who must have known the sentiments of the apostles on this subject; I cannot be acquainted with these things, and yet not be convinced that the Holy Spirit always accompanies the regular administration of this sacred ordinance, in such a degree as would be sufficient, under due improvement, to prepare the soul for heavenly felicity. Hear the words of Divine inspiration, 'Go ye, and teach (make disciples of) all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. There is one Lord, one faith, one baptism. Ye are buried with him in baptism, wherein also ye are risen with him. By one spirit we are all baptized into one body. For as many of you as have been baptized unto Christ, have put on Christ.'

"The assistance of the Holy Spirit is a part of that purchase which Christ made for mankind, when he undertook the redemption of the world. As we are all baptized into one body, the visible Church; so the Spirit is undoubtedly *given to every man to profit withal.* God can indeed communicate grace without the use of sacraments, or any other means; and I doubt not this divine Spirit operates among the heathen who never heard the sound of the Gospel. By his blessed agency Socrates and Cicero, and many others, were made wise and good, and fitted for the enjoyment of heavenly felicity. And may we not reasonably suppose that his influence is coextensive with the progress of the Gospel; that it is communicated in a greater or less degree to every member of the visible Church? I am persuaded it was imparted even to Simon the Sorcerer himself."

Church of the Annunciation.—This church (corner of Prince and Thompson streets) which has been closed one Sunday for the purpose of making alterations in the interior, will be reopened for divine service to-morrow at the usual hours morning and afternoon. The interior of the chancel has been constructed substantially on the plan recommended by the bishop of this diocese. The altar is built against the wall in a central and elevated position. On a platform, one step lower than that on which the altar is placed, and on an equal elevation above the rest of the chancel, stand the desk and the pulpit—the former on the right, the latter on the left of the altar. The desk and pulpit are a few feet in advance of the altar, and nearly in a line with the ends of it; so that while the communion table is visible to the congregation, the speaker, standing either in the desk or pulpit, is very little removed from a central position. This arrangement, it is believed, will be found perfectly convenient for the preacher, while at the same time it gives prominence in the minds of the people to the commemoration of our Lord's sacrifice in the eucharist, and is in other respects conformed to the distinctive principles of Christian worship.

The alterations have been made under the direction of Mr. James W. Smith, architect, and are thought to be highly creditable to his taste.

The expense falls wholly on the congregation, which, though not numerous, has shown a commendable liberality. To many of their fellow Churchmen in the city they have been indebted for their generous aid in enabling them to meet a payment in the purchase of the church. Should any others in the city or at a distance be inclined, on reading this article, to cheer them in their good work by a donation, however small, the favor would be *gratefully remembered.*

Infant School of the Church of the Holy Evangelists.—The attention of the friends of the City Mission is solicited with regard to the Daily Infant School of the Church of the Holy Evangelists, in Vandewater street. The school is not supported by the Mission Society, as it would appear by statements made in some of the churches, but is entirely dependant upon the exertions of a few ladies who have volunteered their services as managers, and upon whom the whole charge of the school devolves. From subscriptions and donations collected by them is the school supported, under the supervision of the missionary. Their funds are at present exhausted, and they have already been obliged to resort to the painful necessity of discharging one of their faithful teachers. Unless funds can be raised, the school, after having been for a number of years in successful operation, must be given up, and those poor children again turned into the streets, destitute of religious instruction, and of the comforts of a warm shelter during the hours that many of the parents are abroad in order to earn their daily subsistence. Will not the hearts of those who are enjoying all the comforts that wealth can bestow be softened, and induced to give of their abundance, only a small pittance to enable the managers to continue their labor of love and to keep together these suffering and destitute children? The managers have hitherto been enabled to furnish shoes and necessary clothing to the more destitute, which at the approaching inclement season many require to enable them to attend the school. The girls are taught to sew and make up garments for the use of the school. Any donations in money, or clothing, or materials for coarse clothing, may be sent to the school, or left at Swords, Stanford & Co., Broadway, or at the residence of the missionary, No. 5 Harrison street.

Scriptural Chart—Shimeall's Watts' Questions. By the Rev. R. C. Shimeall, rector of the Church of the Messiah, New York.

The author of the above work, or rather works, has performed a service to the cause of religion, and furnished helps to the prosecution of Biblical study, which there is reason to believe are not sufficiently known or appreciated. Clergymen indeed of various denominations, among whom are two of the bishops of the Protestant Episcopal Church, have borne ample testimony to the rare value of the book and chart, both as to the ingenuity of the plan and the fidelity of the execution. It requires, however, a personal inspection and examination, to give any adequate idea of the patient industry, the laborious research, and the peculiarly happy arrangement by which so much of valuable Biblical information has been compressed into one duodecimo volume of reference, and spread upon a chart, over which the eye can glance in a moment. To those who have not seen and examined the work, the following brief statement of its plan and character will, it is trusted, give some idea of its value.

The Chart, (which may be had either folded, and in a case, or mounted on rollers, the latter being a becoming ornament to the walls of a study, library, or parlor,) contains a superficies of about twenty square feet, and may truly be said to present at one view an outline of the *genealogy, chronology, history,* and *geography* of the sacred volume: each of these being *separately traced* and complete in itself, while their juxta position still shows them in *their connection.*

The accompanying book purports to be Watts' and Shimeall's Questions. While Watts's have formed the basis and the guide, those added by the Rev. Mr. Shimeall are quite as numerous, and lead to a much more thorough examination of the sacred text. To each question *references* are subjoined to such passages of Scripture as will furnish the answer; and brief but valuable notes, moreover, when these are necessary to give information not contained in the scriptural references, or explanatory of their meaning. Frequent references are also given to the Chart, by which the illustration is rendered more complete, and more deeply fixed in the memory.

Introductory to the questions on the New Testament is a *harmonized arrangement* of the gospels, and a table of New Testament references to passages in the Old Testament. The tables, &c., at the close of the book are peculiarly valuable, *especially* those of *types* with their corresponding *antetypes. Prophecies* and their *fulfilment,* scriptural proper names, with their *proper pronunciation* and *import,* and the geographical index.

For convenience of reference the work would be found useful to the clergy, while to members of Bible classes, Sunday school teachers, and to parents who delight personally to instruct their children in the oracles of God, it would be invaluable. To those who cannot afford both, the book alone will be furnished, and will convey far more of information than can elsewhere be found in the same compass, and for the same price. All who can should, however, purchase *both.*

The Chart may be obtained by leaving name and address at the Protestant Episcopal Press, No. 142 Fulton-street, and the Book at the different booksellers of the city.

Dr. Hook's Sermon.—In consequence of numerous applications from many quarters, with a view to parochial distribution, J. L. Powell will immediately republish this sermon, from Bishop Doane's reprint, in a very neat form, at three dollars per hundred. Applications should be made at once to the Missionary Press, Burlington, New Jersey.

Gems from the Mount: or, Illustrations of the Lord's Prayer. By the Rev. R. C. Shimeall. Published by Sherman & Trevett, 142 Fulton st.

The misapprehension which prevails as to the nature and use of the Lord's Prayer is a most fruitful source of error, and every effort to impart a correct understanding of its import, and to enforce its claims as binding authority for prescript forms, should receive encouragement. The plan of the present work is such, that while important truth is inculcated the taste and fancy are also gratified. The pictorial illustrations are highly ingenious and well executed—the practical remarks pertinent. In the full persuasion that a right view of this prayer and of the circumstances under which it was first promulgated must lead to the true Church of the living God, we cordially recommend this attempt to our readers.

The Churchman's Annual and Christian Offering. One vol. 12mo. New York: Sherman & Trevett, Protestant Episcopal Press, 142 Fulton st.

The able contributors to the above volume, including many names well known both in the Church and the community at large, are a sufficient guaranty for its excellence. Its elegant typography and neat binding render it an acceptable present for the coming holydays. Most annuals are written to serve a temporary purpose and are then forgotten, but the merits of Mr. Brown's volume should insure it an abiding place in every Churchman's library; for amidst literary attractions the Church of his love is not unremembered. Among the contributors are, Rev. Dr. Coit, Rev. Mr. Colton, Rev. J. H. Clinch, Rev. J. W. Brown, Dr. Lee, Rev. Mr. Cressy, Mrs. Sigourney, Rufus Dawes, &c. &c,

The matriculation of the newly admitted students of the General Theological Seminary took place on Sunday evening last in the chapel of St. Peter's Church. Evening prayer was read by the Right Rev. Professor Onderdonk, and the matriculation sermon preached by the Rev. Professor Wilson. Twenty-one young gentlemen were matriculated in the junior class, and one in the middle class. One member of the junior class was absent from indisposition; and several others are expected shortly to enter.

To Correspondents.—"Philarchæus" is received. "Anonymous" (on a typographical error) in our next.

"Sarnia," to the best of our recollection, has *not* been received.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

Third Sunday in Advent, December 16, Church of the Annunciation, *New York.*

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Bishop Onderdonk has received from the wardens of Calvary Church, New York, the canonical certificate of the election of the Rev. Charles Jones to the rectorship of that church.

Episcopal Acts by the Bishop of this Diocese.—City of Brooklyn.—Advent Sunday, December 2, confirmed 19 in the chapel of Christ Church.

OBITUARY.

Died, at her residence, near Bridgeport, Connecticut, on Friday, October 19, in the 78th year of her age, Lucy, widow of the late Rev. Philo Shelton, for 40 years rector of St. John's Church in that borough. Her remains were interred on Sunday, the 21st of October, after divine service and a sermon suitable to the solemn occasion by the Rev. Gurdon S. Coit, the present rector.

Mr. Shelton may justly be called the first fruits of the American Episcopate; for he was the first clergyman ordained by the first American bishop. Hands were laid upon him by Bishop Seabury, on August 3, 1785, and from that time he continued till his death to exercise his holy functions in one parish. On April 20, 1781, he was united to her who is the subject of the present notice, and by whom he had a numerous family. Most of her children are now living, and among them two most respectable and useful clergymen of our Church.

The present writer, though unconnected by other than Christian ties, was from a child intimate in the family, and has never witnessed, in the midst of peculiar trials and difficulties, a more lovely example of Christian meekness and charity. It is unnecessary to dwell upon a fact universally known, that during the period of Mr. Shelton's ministry the members of our communion were a feeble, and in Connecticut a despised and persecuted flock. Yet he and his wife, like Zechariah, and Elizabeth, "walked in all the commandments and ordinances of the Lord, blameless;" and so lived down all opposition as to command the respect and love even of those who were most hostile to their principles. They blended firmness of purpose and moral courage with the most dove-like simplicity and gentleness.

Mrs. Shelton took a lively interest in all her husband's concerns. She looked well to the ways of her household, and by the strict performance of a woman's duties lightened his cares and promoted his influence. Husband and wife were so blended together that they seemed to have but one will and one heart. His God was her God; his Redeemer was her Redeemer; his Church was her Church; his people were her people. She never stepped beyond the retiring modesty of her sex; but the present writer has often listened to her conversation on Christian doctrines and duties, uttered with that sort of animation which showed that her whole heart was there, while her husband sat smiling and encouragingly by. Blessed pair! Bright patterns of Christian virtue! With what tender affection does memory look back to past enjoyments in your peaceful abode, and with what ardor do faith and hope look forward to the re-union of immortality!

CALENDAR.

DECEMBER.

9. 2d Sunday in Advent.
16. 3d Sunday in Advent.
19. Ember Day.
21. Ember Day, and St Thomas.
22. Ember Day.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John the Evangelist.
28. Innocents.
30. 1st Sunday after Christmas.

NOTICES.

Ladies Fair.—The ladies of the Mission Church of the Holy Evangelists, design shortly to hold a fair for the sale of useful and fancy articles. The avails of which are to supply books for the Sunday school, and to furnish the missionary with some funds for the relief of the poor. The time and place of the fair will be specified in future notices.

Donations of any articles suitable for the object will be thankfully received, if left with Mrs. John Earle, 20 Pike street, Messrs. Swords, Stanford & Co, Broadway, or at the residence of the missionary, 5 Harrison street.

All Saints' Church will be opened for divine service every Sunday evening during the season of Advent, at half past seven o'clock. 3t

Christ Church, Anthony street.—This church will be regularly opened for Sunday evening service during the winter. Service to commence at seven o'clock. 5t

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the school-room of St. John's Chapel, on Monday evening, 10th instant, at 7 o'clock.

By order of the Board.
C. W. Carmer, *Rec. Sec.*
New York, December 8, 1838.

The residence of the Rev. Jesse Pound, missionary of the Church of the Holy Evangelists, Vandewater street, is No. 5 Harrison street, near Hudson.

A Card.—The subscriber, as missionary of the Church of the Holy Evangelists, takes this method of informing the benevolent public that he has entered upon his work,—that he has already had many applications from the poor for a little assistance, which he would gladly respond to, had he any means to do it with; and to solicit from those who have a heart to pity, and a hand to relieve, a small portion of their abundance to dispense to them whose necessities require immediate relief.

Any donations of money or clothing for the benefit of the poor, will be thankfully received, and faithfully applied, if left with Swords, Stanford & Co. Broadway, or at the residence of the missionary. Jesse Pound,
No 5. Harrison street,

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Received by the hands of Rev Dr Hawks, from Rev William Baker, missionary at Fairfield and Norway, Herkimer county, N Y, monthly offerings at Fairfield, $12 50; at Norway, $2 50; collections at Middleville, $2; at Newport, $3 50; of which one half for foreign missions, $10. Remitted by Benjamin Howard, Esq, Boston, from parochial missionary association of Grace church, Boston, by B Howard, treasurer, towards erecting a church at Cape Palmas, $100; from Christ church, Lonsdale, R I, by Rev W Van Zandt, missionary, monthly concert, $5—$105. Remitted by W P Hunter, Esq, agent at Savannah, weekly offerings and monthly missionary collections in Christ church, per Rev Edward Neufville, rector, from July to November, for Africa, $3 18; Greece, 50 cents; general purposes, $31 41—$35 09. Received one half of a collection in St John's church, Stamford, per Rev Ambrose S Todd, rector, $14 50. Receved from St Peter's church, Salem, Mass, Evangelical Society, $75; ladies circle of do, for a pair of globes, for African mission, $30—$105. Received from a female member of St Peter's church, Salem, Mass, for support of a pupil at the African mission, annual, $15; from ladies of St Paul's church, Pawtucket, R I, for support of a pupil at African mission, $15—$30. Received by the hands of Watson E Lawrence, Esq, treasurer, collection at St Bartholomew's church, on Thursday evening, November 29, for African mission, $300; since added thereto, 50 cents; and by a member of St Luke's church, $2 50, $3—$303. Received from Rev J L Clark, rector, offerings of St John's church, Waterbury, Connecticut, $42. Total receipts, $644 59.

Charles J. Aldis, Treasurer,
December 4, 1838. Bank of America.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of a bundle of clothing, and $1, per Sherman & Trevett, from T P. Alexander Fraser, 174 East Broadway.

December 5, 1838.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following sums.

From the Sunday school of St George's church, Flushing, by the hands of the Rev F J Goodwin, rector, $5. By the hands of the Rev William Staunton, special agent of the Union, from a collection in Trinity church Newark, N J, $17 12. St Paul's church, Norwalk, Conn, $20. Christ church, Westport, Conn, $15; St Paul's church, Paterson, N J, $9 83. The monthly offerings of St George's church, Hallett's Cove, $20. Total, $86 95.

John W. Mitchell
Treas. of Gen. Prot. Epis. S. S. Union.

MISSION CHURCH OF THE EPIPHANY.

The subscriber very gratefully acknowledges the receipt of 2 bales of ready made clothing for the poor, left at the store of Swords, Stanford & Co; from Thomas Otis, Esq, $15, for do, per S S & Co.

December 5, 1838. Lot Jones, 192 Allen st.

N. B. Donations for the poor will be thankfully received by Swords, Stanford & Co, 152 Broadway; Sherman & Trevett, at the office of the Protestant Episcopal Press, 142 Fulton street; at the Union and Tract Depository, 28 Ann street, and the residence of the missionary, 192 Allen street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From annual subscribers, $19; from Christopher Wolf, to constitute him a life member, $10; from a lady of St Thomas' church, $2; from a gentleman of St Thomas' church, $2, both by R Gracie; from a collection in St George's church, Flushing, by the Rev F J Goodwin, rector, $26 50; Female E B and P B and Tract Society, Charleston, remitted by Miss A E Warley, $50; from a lady, A B, $5; from Samuel Hoffman, a donation, $2; from Zionchurch, Greene, Chenango county, Rev J V Van Ingen, rector, $2. Total, $118 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by

Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

A collection at St George's church, Flushing, by the Rev F J Goodwin, $26 50; from Theron Wilber, annual, $2; from Rev D H Short, subscription, $2, sale of Prayer-books, $3, $5; from St Stephen's Church Society for the advancement of Christianity, by the Rev J H Price, rector, $50; from a lady, $5; from Rev Isaac Sherwood, and sales of Prayer-books, $2; from annual subscribers, $14; from St John's church, Johnstown, Rev J Ransom, rector, by the hands of Darius Wells, $1 50; from Zion church, Greene, Chenango county, $2. Total, $108.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer.
Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the following receipts, viz.

From Rev Edward Ballard, a collection in St Stephen's church, Pittsfield, Mass, 25 08; from Rev William Powell, a collection in St Peter's church, Westchester, N Y, $18 94; from Rev H Tullidge, a contribution from Trinity church, Seneca Falls, N Y, being church offerings of that church, $5; from an alumnus of North Carolina, $5; from Edward E Ford, a collection in St Paul's church, Augusta, Georgia, $62 47.

December 5, 1838. Wm. H. Harison, Treasurer.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the fortnight ending December 6, from the following persons, viz.

Rev J L Clark, Waterbury, Connecticut, with remit; Rev C S Ives, Mobile, Ala; W W Dick, Meadville, Penn; A E Miller, Charleston, S C; Belknap & Hamersley, Hartford, Conn; Postmaster, Sheldon, Vermont; Hugh D Evans, Baltimore, Md, with remit; Postmaster, Columbus, Ohio; Postmaster, Alexandria, D C; James Baker, Norfolk, Va; Rev Cameron F McRae, Newbern, N C, with remit; Thomas Latimer, Phila, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending December 6.

Mrs Eliza S Deas, Librarian F. E. B. P. B. and Tract Society, Charleston, S C, 1 box per ship Chatham; Rev John F Fish, Woodville, Miss, 1 parcel sent to Sherman & Trevett; Rev Mr Lewis Jackson, Miss, 1 parcel sent to Western Hotel; Rev F J Goodwin, care of J Peck, Flushing, 1 pkge per steamer Star; Rev W M Carmichael, Hempstead, 1 package sent to Mr Kendricks, 91 South street; Rev D H Short, Danbury, Conn, to be forwarded by H Barnes' stage, per steamer Nimrod.

PRIVATE TUITION.—The subscriber now confines his teaching exclusively to families, and having two hours at present unoccupied, will attend to any who may wish instruction in the usual branches of education preparatory to entering college. James J. Acheson, A. M.

A note addressed to No. 3 Charlton street, will meet with attention, or Mr. A. may be seen in the evening from 7 to 9 o'clock. 4t*

SINGING.—A gentleman wishes to obtain a situation in one of the Episcopal Churches in this city, as Chorister, or simply as tenor, or bass singer. He has been a leader for some time, in other places, and has had considerable experience in teaching music. An application to the office of the Churchman will secure immediate attention. Dec 1 3t

ANNUALS! ANNUALS!!

SHERMAN & TREVETT, publish the CHRISTIAN KEEPSAKE AND MISSIONARY ANNUAL, for 1839, illustrated with *ten splendid engravings,* and elegantly bound in Turkey Morocco: Edited by Rev John W Brown, and containing contributions from most of our distinguished writers. Among the contributors are Rt. Rev. Bishop Doane; Alonzo Potter, D. D.; Rev. John S. Stone; Rev A. D. W. Howe; Rt. Rev. Bishop Ives; Rev John McVickar, D. D.; Rev. Dr. Henshaw; Rev J H Clinch; Rev. John W. Brown; Hon. Theodore Frelinghuysen, &c., &c., &c.

Also, constantly on hand at the Depository, 142 Fulton st.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.
The Gift,
The Youth's Keepsake,
Flora's Interpreter,
Ladies' Wreath,
Parley's Every Day Book,
The Violet,
The Child's Gem,
The Imperial,
Year Book,
Parley's Christmas Gift.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years course of study. C. MASON, *Rector.*
Sep1. 2ti.

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway. Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

PETER PARLEY'S BIBLE GEOGRAPHY.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the Union Depository, 28 Ann st.

ORGANS.—George Jardine, Organ Builder, (from Messrs Flight & Robson, Organ Builders, London,) 459 Broadway, corner Grand street, New York, has the pleasure to announce that the first premium of the American Institute *the Gold Medal,* was awarded to him at the late fair, for a Church Organ, accompanied also with the highest flattering testimonials of approbation from the judges appointed as to its being of the most splendid tone, and finished workmanship ever produced in New York. *The Gold Medal* was also awarded for a self-playing Church Organ, for the promotion of good psalmody in Country Churches, where Organists cannot be obtained exhibited at this, and the previous Fair. He continues, to manufacture all kinds of Church, Parlor, and self-playing Church Organs, of equal quality. Organs repaired and tuned. Superior Metal and Wood pipes, and every article connected with the Organ at equitable prices. aug18 1pmfor 5m.

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

ENGLISH BOOKS just received by *Sherman & Trevett.*
Rose's Parkhurst's Lexicon.
Campbell on Miracles.
Potter's Sophocles.
Leland's Deistical Writers.
Jebb's Correspondence.
Jeremy Taylor's Works, new ed., by Croly.
Apostolic Fathers.
Ellis on Divine Things.
Faber on the Trinity.
Sherlock's Works.
Bingham's Antiquities.
Massillon's Sermons.
Neal's History of the Puritans
Horsley Tracts.
Depository of the Protestant Episcopal Press, 142 Fulton street. nov3

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlor or drawing-rooms. jy21 tf

EPISCOPAL INSTITUTE—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F. Walker. A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Book-keeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric.

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C. Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages,

Time.—The academic year embraces forty-six weeks. in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.

Next Term.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.

Directions.—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf.

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POETRY.

Selected for the Churchman.

JOY IN HEAVEN.

"For I reckon that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed."

Tell me not of that narrow bed,
'Tis sad and drear to me;
Tell me not of the peaceful dead
And their sleep from remembrance free!
But tell me of their *living rest*,
Far, far from this earthly scene;
And tell me too of Jesus' breast,
The place on which they lean.

Tell me not of the darksome tomb,
And the quick corrupting clay!
The last sad moment's shadowing gloom,
The soul's untrodden way:
But let me hear of those seats on high,
And the holy, holy throng;
Of the palm, and crown, and victory,
And the archangel's song.

Oh! tell me of those laurell'd choirs,
That are hymning before the throne;
The harmonies of their golden lyres,
And symphonies here unknown;
And the Saviour's face without a veil
Amid his native skies,
This shall cheer the heart when the cheek grows pale
With glory's sweet surprise.

From Bishop White's Comparative Views of the Controversy between the Calvinists and the Arminians.

CASE OF THE HEATHEN.

It is not rare to find respectable and learned ministers of the Gospel expressing the hope, that God extends his mercy to the virtuous heathen: but some of them entertain this hope in such a manner as proves, that however agreeable the expectation to their own humane minds, they are not without apprehension of their having gone further than they are warranted by the oracles of God. The object of this appendix is to prove that it is a conspicuous truth of holy Scripture.

As the appendix is designed to supply a defect, because of a point rather presumed than proved in the body of the performance, so there is a trust that it cannot be deemed superfluous, in reference to the Calvinistic theory; which pronounces a severer sentence on the heathen world than any here conceived to be found in the word of God, or to be inferred from it. Calvin affirms, (book ii. chap. ii. sec. 22,) "The end of the law of nature is, that man may be rendered inexcusable;" and again, "To deprive men of the pretext of ignorance, while they are convicted, even by their own testimony." And just before commenting on Romans ii. 14, he had said, "Because it might have seemed absurd that the Gentiles should perish without any previous knowledge, he (the apostle) immediately subjoins, that their conscience supplies the place of law to them, and is therefore sufficient for their condemnation."

Conformably to this, when speaking of predestination in the 5th section of the 21st chapter of his 3d book, he says, "This God has not only testified in particular persons, but has given a specimen of it in the whole progeny of Abraham;" the subsequent reasoning, through several pages, showing that he considered, first Ishmael and his posterity, and then Esau and his posterity, as under the sentence of reprobation. Turrentine and Witsius deliver themselves in language like that of Calvin; and the same is well known to be common in Calvinistic writers. It is not here unknown, that a language somewhat different from that of Calvin has been held since his time by Calvinistic churches, which confess that there are elect persons not called by the ministry of the word. But this distinction will be kept out of view; partly because the author knows not on what testimonies of Scripture it is grounded, but principally, because his remarks will rest on principles to which the distinction will be foreign. By those from whom he departs there is held, what is here most heartily acknowledged, that from the fall of man to the present day, there has been a church or visible body, living in the profession of a divine revelation; which, as to its great object, has been the same under different dispensations. From the truth stated it has been inferred—and this is the matter here denied—that beyond the limits of that pale, with the modern exception perhaps of some unknown elect, there are none who attain to the favor of God in this life and his presence in another: that this is evident in the general tenor of holy Writ, and that there are no testimonies in it to the contrary.

Let there not be supposed of what is to follow, that it is a result of a low sense of the advantages formerly possessed by the Jewish Church, and of the greater advantages since belonging to the Christian. Perhaps, however, it may be properly said of both, what was said by St. Paul of one of them only, that their preeminence consisted "chiefly" in this, that "to them were committed the oracles of God." Many and inestimable are the benefits now enjoyed by Christian people over those held by any other. They have more information of the process of the moral government of God, from the creation to the consummation of all things. They have more ample and more excellent instructions for the government of life. They have more persuasive motives to a suitable practice. In the event of falling into sin, they have stronger incitements to repentance; especially in the communication made to them of the great sacrifice for sin, and of acceptance through its merits. They have assurances which reason never could have supplied, of the aids of Divine grace to quicken and sustain them: and they have an immortality set before them, which, on the ground of rational deduction, might have been hoped for, but could not have been assured. All these particulars might be amplified to a great extent, but they are merely adverted to, in order to show, that while we thank God, above all his mercies, for the gift of revelation; and while we lament the awful condition of those who, from indifference, or from the love of sin, reject it, we need not suppose of our merciful Lord, that in his dispensations to his other servants, he is the "hard man" who "reaps where he has not sown, and gathers where he has not strowed." No; as the Scriptures frequently assure us, all men will be judged according to their works; according to these, no doubt, as connected with the states of mind from which they issue; and both being taken in connection with the lights which have been bestowed.

Although in the epistle itself we find the apostle incidentally speaking to the purpose, as was stated in the introduction; yet it is hardly to be expected that he should have discoursed of it professedly; because there was nothing in the economy under which he lived, so circumscribing the divine favor, as to suggest a reasonable doubt concerning the future condition of the virtuous heathen. To be within the covenant was a distinguishing privilege, in the estimation of a devout Jew. But there was no ground on which he could have pronounced of all who were strangers to it, that they were cut off from the paternal regard of the great Being, concerning whom St. Paul so pertinently demands, "Is he the God of the Jews only? Is he not also of the Gentiles?"

In inquiring into the sense of the Old Testament concerning this matter, we of course go back to the time of Abraham. The peculiar designation of his family may be considered as beginning with the call given to him in Ur of the Chaldees, and recorded in the twelfth chapter of Genesis, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." The covenant, however, was not established until the transaction related in the fifteenth chapter. Now let there be observed the existing proofs, that the contrary of the position here maintained could not have been in the mind either of Abraham or of the writer of the Pentateuch, as forming a part of the divine dispensation at that time established.

Of the proofs from that period there may be mentioned three, and the first of them shall be the not including of Lot and his family within the covenant. When Abraham intercedes thus for Sodom, "Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein?" rising in his demand until he obtains the promise, "I will not destroy it for ten's sake;" and when we find that Lot and his family, being not ten in number, although they could not save the city, were themselves saved by a permitted flight; what are we to conclude but that the fugitives are affirmed by scripture history to be righteous? And as to Lot himself, he is expressly so called by St. Peter, 2d epistle ii. 8.

Next, when we read of Abimelech, King of Gerar, on the occasion of a judgment brought on his subjects, drawing nigh to God with the expostulation, "Lord, wilt thou slay also a righteous nation?" and when we find the same Abimelech the subject of a divine admonition and promise, it is not natural to conceive of himself and of his people as cast off from the love of God.

Another instance is Melchisedek, King of Salem; a righteous king, as is denoted by his name. This man was evidently without the covenant; and yet he is called a priest of the most high God, and made a type of the Messiah, who is "a Priest for ever, after the order of Melchisedek."

We may go on beyond the time of Abraham, to other instances in sacred history. Job was an alien from the commonwealth of Israel; and yet he is mentioned by the Prophet Ezekiel as one of the three, the most perfect in ancient times; and in the history, he is described by the pen of inspiration, as "perfect and upright, one that feared God, and eschewed evil." He is generally understood to have been of the posterity of Esau; on all of whom the curse in the ninth chapter of the epistle is supposed by some to have been laid in a spiritual sense. It has, indeed, been conjectured that Job lived before the giving of the law; but as no such circumstance is mentioned, it must have been indifferent in the mind of inspiration as to the purpose for which his name is introduced in this place. Even if we should hold with some that the character is fictitious, still we must believe that it is accommodated to the truth of the circumstances, under which his example was to be displayed.

Equally beyond the limits of the covenant were Jonadab, the son of Rechab, and the patriarchal family governed by him; branch of the family of the father-in-law of Moses, who maintained their independence in the country to the south of Judea, during the greater part of the Israelitish history, and were owned by Jehovah as a pious and virtuous people, in a message by his prophet.

But perhaps it will be remarked of all the persons mentioned, that they were worshippers of the one true God. Who can affirm, however, that the same may not be applicable to some persons among all the nations of the earth? Individuals might be mentioned, of whom it is undisputed; and it would be unreasonable to doubt of there having been very many, not regardless of the great Being who "left not himself without witness" in his works.

It may be asked, What excuse is to be made for the abominable idolatries to imaginary deities of an inferior grade, commonly intermixed with the adoration, where it is to be found, of one great Supreme? The answer is, No other excuse, than such as is commonly made under the Christian law, for men upright in general character; but misled in certain instances by the errors of their respective times. To mention a single instance: it would be difficult to demonstrate that the offering of homage to a supposed subordinate divinity, or the worshipping of the one only God after the symbol of an image, is in itself more faulty and more inconsistent with the spirit of Christianity than the taking of life for supposed errors in religion. This corruption of Christianity is not here laid at the door of any particular denomination of professing Christians, but is chargeable on Roman Catholics and on Protestants, and on all the denominations of the latter, who have tasted of the sweets of independent power. If God hath said, in reference to idolatry, "I will not give my glory to another," he has also given as a reason of his prohibiting of the injurious taking away of life, "In the image of God made he man." But in the present day, when religious rights are better understood than formerly, we are fain to apologize for error in this matter, by the plea of the general prevalence of it; which is nothing else than an endeavor—and it is trusted a successful one—to cover the fault referred to with that very mantle of charity which St. Paul actually threw over it, when he said to the Athenians, "The times of this ignorance God winked at." This may serve for argument as well as for example; for although it is a frequent practice to evade the full force of the words, by referring them to God's not sending till then of a revelation against prevalent idolatry, yet, were it not for the effect on the point before us, it could hardly be overlooked that the natural construction makes them declaratory of his not rigorously punishing, where there was want of better information to prevent.

When we go on to the New Testament, the first instance that meets us is of eastern sages. It will not be alleged that they were under the Old Testament economy; and as to the New, it was not begun. Let it not be objected, that they were brought to Christ and exercised faith in him. The revelation of his birth had been previously made; and was it to persons laboring under the wrath of God, that so signal a favor had been extended?

The parable of the good Samaritan is in point; because what is attached to a fictitious person must be considered as what might have belonged to a real character of the day. Let it be recollected, then, that the Samaritan was one of those against whom our Saviour had given his decision on the question concerning the proper place of worship, saying, "Salvation is of the Jews." In respect to the covenant of promise, therefore, there was no more title to it than among any people professedly pagan. And besides, their worship was much intermixed with idolatry, having had its origin in the apostacy of Jeroboam, when he set up the golden calves in Bethel and in Dan. Yet of a member of such a community, our Lord records an action evidently represented to be pure in its motive, and acceptable to God; for nothing less can be implied in the injunction which makes the moral of the parable, "Go and do thou likewise."

Perhaps, as decisive a proof as any that can be adduced, is in the description of the final judgment, in the twenty-fifth chapter of St. Matthew's gospel, in which all nations are represented standing before the Judge. Without laying stress on the original word, no words can be more comprehensive of the universality of mankind, to be separated under the names of the sheep and the goats. Not only are they inclusive of the virtuous heathen, but there is something especially descriptive of these in the question, "Lord, when saw we thee an hungered and fed thee, or thirsty and gave thee drink?" Because Christians would not be ignorant of what had been assured to them by their Master, relative to their needy brethren, "As ye have done it unto one of the least of these my brethren, ye have done it unto me."

When it is said, in Luke xii. 47, 48, "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes;" it is implied that men will be judged according to the dispensations under which they have been respectively placed; there being nothing in the declaration the principle of which does not reach to the full extent of this.

The case of Cornelius is very significative. Let it not be said, for the evasion of the inference to be drawn from it, that this man was converted to the Christian faith, at the expense of a miracle. While he was yet a heathen his prayers and alms came "up for a memorial before God;" being accepted—for this must be implied—through the merits of Him, than whom "there is none other name under heaven given among men whereby we must be saved." On the case of Cornelius is grounded the declaration of St. Peter concerning the virtuous heathen generally, "In every nation he that feareth him," God, "and worketh righteousness, is accepted with him."

Independently on these authorities, conceived to be directly in favor of the position, it seems essentially involved in all those passages, which speak of the goodness of God to mankind generally; as where St. Paul calls him "the Saviour of all men;" and where Christ says of his Almighty Father—"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Be it, that such passages speak of the providential care of God in the present life: still, if that care be extended to men, only to aggravate a condemnation, necessarily resulting from the circumstances in which the same providence had placed them; such declarations, to say the least, are not to the purpose for which they seem to have been made, of magnifying the goodness of the divine Being.

There is another remarkable passage in St. Matthew viii. 11., compared with St. Luke xiii. 29. The words are nearly the same in both gospels; but in St. Matthew they are—"Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." It has been made a question, whether this relates to the influx of the heathen into the Church; or to the admission of persons of that description, being virtuous, into heaven. It cannot be denied, that some judicious commentators give it the former turn; but as the latter is here preferred, the reasons shall be given.

What has principally led to the supposition, that the passage relates to professors of Christianity is, that in St. Matthew, the recited words come in just after the healing of the servant of a Roman centurion; with a commendation of his faith, as superior to any found in Israel: and there seems something very pertinent in the sentiment, that many, of the same description with this centurion, would, like him, exercise faith in the Messiah. In St. Luke, however, the declaration is in almost the same words; but without the record of any such circumstance appearing to give a limitation to the meaning.

In both passages, they are said to come "from the east and from the west;" with the addition in the latter passage, of the words, "and from the north and from the south." But the propagation of the Gospel among the heathen, was not by their coming to the original seat of it: it was by its being carried to them.

The converts to the Christian faith could not sit down with Abraham, Isaac and Jacob in the kingdom of God, understood in the sense of the Church on earth; and therefore the expression must have been applied to the better kingdom in heaven. And this is especially clear in St. Luke, where the subject being the final judgment, it is pleaded by some before the Judge, "We have eaten and drunk in thy presence, and thou hast taught in our streets." These, however, "see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God," and themselves "thrust out." Then come in the words here remarked on, which of course designate persons opposed to the preceding, in regard to opportunity of receiving instruction and making a profession.

Dr. Taylor gives the following reason—and it seems of great weight—against the interpretation exploded. He says, that according to it, the assertion of our Saviour is not in point. It makes an opposition between the present children of the kingdom, that is, the Jews, and the future children, that is, Christians; whereas the opposition ought to be between the former and such persons as the centurion, that is, heathens.

The manner in which the three passages last quoted are treated by Dr. Doddridge is worthy of notice. In his interpretation of that of St. Matthew viii. 11, and that of St. Luke xiii. 29, he has not a word expressive of the sentiment of other writers on his system, limiting the description of the righteous to a proportion of the professors of all nations, but gives an interpretation which implies, but does not positively express the opinion here sustained. It is more evidently implied, although still not expressed, in his interpretation and improvement of Matthew xviii. 11. But when he comes to the passage in the tenth chapter of the Acts, the opinion is evident in the interpretation, and still more so in a note; in which he comments as follows on the words, "He that feareth him and worketh righteousness is accepted with him." "This, for any thing I can see, might be supposed the case of many, who were far from being in any degree Jewish proselytes, and had never heard of the Jews and their religion, as it was certainly the case of many before the peculiarities of Judaism existed, and even before the institution of the Abrahamic covenant. I think this text proves that God would sooner send an angel to direct pious and upright persons to a knowledge of the Gospel, than suffer them to perish by ignorance of it."

The above is exactly to the present purpose. But in the remainder of the note, principally intended to distinguish the case of Cornelius from that of persons who reject Christian light bestowed, Dr. Doddridge seems to have entertained the further design of avoiding a shock to prejudice, by what had gone before. For, speaking of the sense of the passage as opened by him, he continues thus, "But far from intimating that some such person may be found among those that reject Christianity, when offered to them in its full evidence, it determines nothing concerning the existence of such in every nation," (meaning such as Cornelius,) "though it tells us how God regards them, supposing them to exist."

It is here thought a reasonable conclusion from the premises, that no part of the human race are placed, by the condition of their birth, beyond the reach of the mercy of God, through Christ. In regard to the heathen, we may properly speak of them as being left to the uncovenanted mercies of God. For we know not the grounds on which they shall be judged; while in regard to ourselves, we have great reason to bear in mind our Lord's decision concerning the talents, "Unto whomsoever much is given, of him shall be much required."

COMMON PRAYER.

The minister of Christ may approve himself, secondly, by *the earnestness with which he conducts, from the reading-desk, the devotions of his congregation, in the service of our liturgy.*—My reverend brethren, whenever we think of this wonderful form of words, which has been handed down to us by the Reformers of the Church of England, how is it possible for us to restrain the overflowing emotions of our gratitude to that Providence, under whose auspices this precious work was accomplished? The Book of Common Prayer has been admitted, even by those not within our pale, to be the first of uninspired compositions. And may we not, in all justice, go beyond even this eulogy, and say that there is a sense in which it may be styled an inspired volume? As a compilation, it is indeed nothing more than a human production; but when we direct our eyes to the various parts of which that compilation consists, how can the acknowledgment be withheld, that these are the real words of God? It is the crowning glory and beauty of our daily service, that it is made up, in such plentiful proportion, of the very language of the Bible; and the reading of Scripture forms one of the most conspicuous features in that morning and evening prayer, with which, for so many successive generations, the walls of our earthly sanctuaries have resounded. It may hence be easily perceived, what an advantage those who minister at our altars possess, for awakening through the assembled congregation a spirit of penitence and love. And yet is it not equally easy to see, that we may so perform this admirable series of prayers and praises, as not only to fail in the great obect of stirring up devotional feeling,—but also to produce a conviction in the minds of men, that we are not truly sent of God, and are not deeply impressed ourselves with those momentous truths, which we are employed in preaching to others? There can be nothing more fitted for lessening the respect of men for our character and office, and for religion itself, than a dry, frigid, formal method of leading the public worship of the house of God. If, in the tone of voice with which we confess sin, there be apparent no sense of its burden,—if, in our recital of the anthems of praise, there be wanting a living warmth and joy,—if, in our supplications, there seem to be no inward consciousness of our dependence upon God, and of our deep spiritual poverty,—if, when we read the volume of divine revelation, the language of these oracles do not come forth with authority from our lips, —what can be looked for as the result of all this, but a persuasion, in the minds of others, of our insincerity; and a belief that we are simply discharging a certain allotted labor, appertaining to our professional calling? Oh, then, that we may all seek, in our closets, for such an unction from the gracious Comforter, as shall impart life to our public devotions, and shall constrain the world to feel that we are what we profess to be! I am aware that there may be evident earnestness in the performance of our ritual, where there is great incorrectness both of pronunciation, emphasis, and intonation. But, on the other hand, with the existence of all imaginable correctness, what can supply the absence of earnestness? What can strike so fatal a blow at our own character before men, and at the majesty of our office as ambassadors from heaven to earth? Instead of causing others to perceive that we are feeling, as well as speaking, we shall appear to them only as so many decent hirelings, set apart to strike once a week, in the way of our vocation, "a sounding brass, or a tinkling cymbal."—*Rev. Dr. Eastburn.*

OF THE NECESSITY OF BAPTISM.

Our Church has declared that baptism is *generally* necessary to salvation. To assert that it is *absolutely* necessary, would be a severe and unreasonable declaration, excluding from the hope of salvation all those who never had an opportunity of receiving it. A merciful God will undoubtedly make every proper allowance for unavoidable necessity and involuntary ignorance. But, is this consideration applicable to *our* situation? Baptism is a *divine institution*. It is in our power to comply with the direction of our Lord. Will any weak and sinful mortal presume to assert, that an ordinance of Jesus Christ is frivolous and unnecessary; and that he, who is appointed the head over all things for his Church, has not a right to communicate his undeserved mercies in any mode which he may think proper to prescribe? Baptism was instituted to be a *sign and seal* of our admission to all the privileges of the Christian covenant. The ministers of the Gospel, are therefore, obligated to urge the necessity of receiving it. They must not speak peace, when they know not whether there be any peace. They cannot flatter and soothe men in the omission of their duty; and tell them, that they are as secure in that situation, as if they were seen to walk in all the ordinances of the Lord blameless.

Bishop Benjamin Moore.

ADVANTAGES OF INFANT BAPTISM.

That infants should be devoted to God will be admitted by all; and there seems to be a peculiar fitness that it should be done in such a solemn rite as baptism; and if God has not excluded infants from the blessings which it represents, it seems strange that any should insist for exclusion from their external sign. It is evident, too, what a powerful enforcement of every holy lesson in the hearts of the young their dedication to God in baptism will be; and nothing can have a more happy tendency to form them to early affection to the Redeemer, than the idea of his gracious care of their infancy: "Did he open his arms for me when a helpless babe, and place me under the shadow of the Almighty, and shall I not abide in him and walk in him? The purpose of my heart shall now follow the vow of my parents, and Christ's first claim shall fix me his for ever."

And what can be better adapted than this ordinance to animate parents in their lessons and admonitions, and to comfort their hearts amidst all the sufferings to which their children may be subjected? "I have acknowledged that they are his, and shall I question his right to deal with them as he pleases, and call them to himself when it seemeth good in his sight? Death changes the countenance but it effaces not the Redeemer's seal; and while it cuts them off thus early from the land of the living, it cannot affect the bond that unites the infant's grave to the eternal throne. The sprinkling of their baptism is a pledge that their dew shall be as the dew of herbs, and that the earth shall cast out its dead.—*Dr. Belfrage.*

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sep18 3t

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